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CL

AN

APPEAL

TO

Matter of Fact and common Senſe.

OR A

RATIONAL DEMONSTRATION

OF

Man's corrupt and loſt Eſtate.

Ye pompous ſons of Reaſon idoliz'd,
And vilify'd at once; of Reaſon dead,
Then deify'd, as monarchs were of old;
Wrong not the Chriſtian; think not Reaſon yours:
'Tis Reaſon our great Maſter holds ſo dear;
'Tis Reaſon's injur'd rights his wrath reſents;
'Tis Reaſon's voice obey'd his glories crown;
To give loſt Reaſon life he poured his own:
Believe, and ſhew the Reaſon of a Man;
Believe, and taſte the pleaſure of a God;
Thro' Reaſon's wounds alone thy faith can die.

Young's Night Thoughts.

The Son of Man is come to ſeek and to ſave that which was LOST.

Luke xix. 10.

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And ſold at the Work-houſe in *Madeley-wood*, *Shropſhire*, for the Benefit of the Poor; and at the *Foundery*, LONDON.

To the principal Inhabitants of the Parish of Madeley in the county of Salop.

GENTLEMEN,

YOU are no less intitled to my private labours than the inferior class of my parishioners. As you do not chuse to partake with them of my evening instructions, I take the liberty to present you with some of my morning meditations. May these well-meant endeavours of my pen be more acceptable to you than those of my tongue! And may you carefully read in your closets, what you have perhaps inattentively heard in the church! I appeal to the Searcher of hearts, that I had rather impart truth than receive tithes: You kindly bestow the latter upon me; grant me, I pray, the satisfaction of seeing you favourably receive the former, from,

GENTLEMEN,

Your affectionate Minister
and obedient Servant,

Madeley, 1772. J. FLETCHER.

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SECOND PART.

Man is conſidered as an inhabitant of the natural world, and his fall is proved by arguments deduced from the miſery, in which he is now undeniably involved, compared with the happineſs, of which we cannot help conceiving him poſſeſſed, when he came out of the hands of his gracious Creator.

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FIFTH

FIFTH PART.

The doctrine of man's fall being eſtabliſhed by ſuch a variety of arguments; firſt, a few natural inferences *are added: ſecondly, various* fatal conſequences *attending the ignorance of our loſt eſtate: thirdly, the* unſpeakable advantages *ariſing from the right knowledge of it.*

The whole is concluded with an Addreſs to the ſerious Reader, *who inquires, What muſt I do to be ſaved?*

INTRODUCTION.

IN religious matters we eaſily run into extremes. Nothing is more common than to ſee people embracing one error, under the plauſible pretence of avoiding an other.

Some Thouſands through fear of infidelity, during the night of ignorance and ſtorm of paſſion, run againſt the wild rocks of ſuperſtition and enthuſiaſm; and frequently do it with ſuch force that they *make ſhipwreck of the faith*, and have little *of godlineſs* left, except a few broken pieces of its *form*.

Others to ſhun that fatal error, ſteer quite a contrary courſe: Suppoſing themſelves guided by the compaſs of reaſon, when they only follow that of prejudice, with equal violence they daſh their ſpeculative brains againſt the oppoſite rocks of deiſm and prophaneſs; and fondly congratulate themſelves on eſcaping the ſhelves of fanaticiſm, whilſt the leaky bark of their hopes is ready to ſink, and that of their morals is ſunk already. Thus, both equally overlook ſober, rational, heart-felt piety, that lies between thoſe wide and dangerous extremes.

To

To point out the happy medium which they have miſſed, and call them back to the narrow path, where Reaſon and Revelation walk hand in hand, is the deſign of theſe ſheets. May *the Father of lights* ſo ſhine upon the Reader's mind, that he may clearly diſcover truth, and notwithſtanding the ſeverity of her aſpect, prefer her to the moſt ſoothing error.

If he is one of thoſe, who affect to be the warm votaries of Reaſon, he is intreated to be a *cloſe*-thinker, as well as a *free*-thinker; and with careful attention to conſider Reaſon's dictates, before he concludes they agree with his favourite ſentiments. He has, no doubt, too much candour not to grant ſo equitable a requeſt; too much juſtice to ſet aſide *Matter of fact*; and too much good ſenſe to diſregard *an Appeal to common ſenſe*.

Should he incline to the oppoſite extreme, and cry down our rational powers; he is deſired to remember, that *Right Reaſon*, which is that I appeal to, is a ray of *the light that enlightens every man who comes into the world*, and a beam of the eternal *Logos*, the glorious *Sun of righteouſneſs*.

God, far from blaming a proper uſe of the noble faculty by which we are chiefly diſtinguiſhed from brutes, graciouſly invites us to the exerciſe of it: *Come now*, ſays he, *and let us reaſon together*. Jeſus *commends the unjuſt ſteward* for reaſoning better upon his wrong, than the children

dren of light upon their right principles. Samuel desires the Israelites to *stand still, that he may* REASON *with them before the Lord.* St. Peter charges believers to *give an answer to every one that asketh them a* REASON *of their hope.* And St. Paul, who *reasoned* so conclusively himself, intimates that *wicked men are unreasonable,* and declares that a total dedication of ourselves to God is *our* REASONABLE *service*: And while he challenges the vain *disputers of this world,* who would make jests pass for proofs, invectives for arguments, and sophistry for reason; he charges Titus to use, not merely *sound speech,* but as the original also means, SOUND REASON, *that he who is of the contrary part may be ashamed.*

Let us then, following his advice and example, pay a due regard both to reason and revelation: So shall we, according to his candid direction, break the shackles of prejudice, *prove all things, by divine grace, and hold fast that which is good.*

AN

AN APPEAL TO MATTER of FACT, &c.

FIRST PART.

IN every religion there is a principal truth or error, which, like the firſt link of a chain, neceſſarily draws after it all the parts with which it is eſſentially connected. This leading principle, in Chriſtianity diſtinguiſhed from Deiſm, is the Doctrine of our corrupt and loſt eſtate: for if man is not *at variance* with his Creator, what need of a *Mediator* between God and him? If he is not a *depraved*, *undone* creature, what neceſſity of ſo wonderful a *Reſtorer* and *Saviour* as the Son of God? If he is not *inſlaved* to ſin, why is he *redeemed* by Jeſus Chriſt? If he is not *polluted*, why muſt he be *waſhed in the blood of* that immaculate *Lamb?* If his ſoul is not *diſordered*, what

what occaſion is there for ſuch a divine *Phyſician?* If he is not *helpleſs* and *miſerable*, why is he perpetually invited to ſecure the *aſſiſtance* and *conſolations* of the Holy Spirit? And, in a word, if he is not *born in ſin*, why is a *new birth* ſo abſolutely neceſſary, that Chriſt declares with the moſt ſolemn aſſeverations, *without it no man can ſee the kingdom of God?*

This doctrine then being of ſuch importance, that genuine Chriſtianity ſtands or falls with it; it may be proper to ſtate it at large: and as this cannot be done in ſtronger, and plainer words than thoſe of the ſacred writers, and our pious reformers; I beg leave to collect them, and preſent the reader with a picture of our natural eſtate, drawn at full length by thoſe ancient and maſterly hands.

Moſes, who informs us that *God created man in his own image and after his likeneſs,* ſoon caſts a ſhade upon his original dignity, by giving us a ſad account of his fall. He repreſents him after diſobedience, as a criminal under ſentence of death: a wretch filled with guilt, ſhame, dread and horror; and a vagabond turned out of a loſt paradiſe into a *curſed* wilderneſs, where all bears the ſtamp of deſolation for his ſake. Gen. iii. 17. In conſequence of this apoſtacy he died, and *all die in him: for, by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned* in him, who was all mankind ſeminally and federally collected

collected in one individual. 1 Cor. xv. 22. Rom. v. 12.

The sacred historian having informed us how the first man was corrupted, observes that *he begat a son in his own image*, sinful and mortal like himself; that his first-born was a murderer; that Abel himself offered sacrifices to avert divine wrath, and that the violent temper of Cain soon broke out in all the human species. *The earth*, says he, *was filled with violence—all flesh had corrupted its way—and God saw the wickedness of man was great in the earth*, so great *that every imagination of the thoughts of his heart was only evil, continually:* ONLY *evil*, without any mixture of good: And CONTINUALLY, without any intermission of the evil. Gen. vi. 5.

When the deluge was over, the Lord himself gave the same account of his obstinately rebellious creature. *The imagination of man's heart*, said he to Noah, *is evil from his youth*, Gen. viii. 21.—Job's friends paint us with the same colours: One of them observes that *Man is born like the wild asses colt:* And another, that *he is abominable and filthy, and drinks iniquity like water.* Job xi. 12, and xv. 16.

David doth not alter the hideous portrait: *The Lord*, says he, *looked down from heaven upon the children of men; to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: There is none that doth good, no not one.* Psa. xiv. 2. And Solomon touches up his father's draught, by informing us,

 that

that *Fooliſhneſs is bound in the heart of a child*, and not of a child only, for he adds, *The heart of the ſons of men is full of evil, and while they live madneſs is in their heart.* Prov. xxii. 15. Eccl. ix. 3.

Iſaiah corroborates the aſſertions of the royal Prophets in the following mournful confeſſions: *All we, like ſheep, have gone aſtray.—We are all as an unclean thing, and all our righteouſneſſes are as filthy rags.* Iſa. liii. 6. and lxiv. 6.

Jeremiah confirms the deplorable truth, where he ſays: *The ſin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the tables of their hearts.—O Jeruſalem, waſh thy heart from wickedneſs, that thou mayſt be ſaved.*—For *the heart is deceitful above all things, and deſperately wicked: Who can know it?* Jer. iv. 14, and xvii. 1. 9.

Thus the Prophets delineate mankind: And do the Apoſtles dip their pencil in brighter colours? Let them ſpeak for themſelves. The chief of them informs us, that *the natural*, unrenewed *man receives not the things of the Spirit of God*, and that *they are fooliſhneſs to him.* 1 Cor. ii. 14. And he lays it down as matter of fact, that *the carnal mind*, the taſte and diſpoſition of every unregenerate perſon, *is* not only averſe to goodneſs, but ENMITY itſelf *againſt God*, the adorable fountain of all excellence. A blacker line can hardly be drawn, to deſcribe a fallen, diabolical nature. Rom. viii. 7.

Various

Various are the names which the Apoſtle of the Gentiles gives to our original corruption, and they are all expreſſive of its dreadful nature and effects. He calls it emphatically *Sin*, a ſin ſo full of activity and energy, that it is the life and ſpring of all others:—*Indwelling Sin*, a ſin which is not like the leaves and fruits of a bad tree, that appear for a time and then drop off; but like the ſap that dwells and works within, always ready to break out at every bud:—*The body of Sin*, becauſe it is an aſſemblage of all poſſible ſins, in embryo, as our body is an aſſemblage of all the members which conſtitute the human frame:—*The Law of ſin*, and *the Law in our members*, becauſe it hath a conſtraining force, and rules in our mortal bodies as a mighty tyrant in the kingdom which he hath uſurped:—*The old man*, becauſe we have it from the firſt man Adam, and becauſe it is as old as the firſt ſtamina of our frame, with which it is moſt cloſely interwoven:—*The fleſh*, as being propagated by carnal generation, and always oppoſing the Spirit, the gracious principle which we have from Adam the ſecond:—And *Concupiſcence*, that myſtic Jezebel, who brings forth the infinite variety of *fleſhly*, *worldly*, and *mental luſts*, *which war againſt the ſoul.*

Nor are St. James and St. John leſs ſevere than St. Paul upon the unconverted man. The one obſerves that his *Wiſdom*, the beſt property

naturally belonging to him, *descendeth not from above, but is earthly, sensual, and devilish:* And the other positively declares that *The whole world lieth in wickedness.* Jam. iii. 15. 1 Joh. v. 19.

Our Lord, whose spirit inspired the Prophets and Apostles, confirms their lamentable testimony. To make us seriously consider sin, our mortal disease, he reminds us that *The whole have no need of a Physician, but they that are sick.* Luke v. 31. He declares, that *men love darkness rather than light.* That *the world hates him*; and that *its works are evil.* John iii. 19. & xv. 18. & vii. 7. He directs all to pray for the *pardon of sin*, as *being evil*, and *owing ten thousand talents* to their heavenly creditor. Mat. vi. 12. vii. 11. xviii. 24. And he assures us that *the things which defile the man come from within*; and that *out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, coveteousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness*, and in a word all moral evil. Mark vii. 21. Mat. xv. 19.

Some indeed confine what the scriptures say of the depravity of the human heart, to the abandoned heathens and persecuting jews; as if the professors of morality and christianity were not concerned in the dreadful charge. But if the apostolic writings affirm, that Christ *came not to call the righteous but* SINNERS, that *he died for the* UNGODLY, and that *he suffered the just for the* UNJUST, it is plain that, unless he

did

did not ſuffer and die for moral men and chriſtians, they are by nature *ſinners*, *ungodly*, and *unjuſt* as the reſt of mankind. Rom. v. 6. 1 Pet. iii. 18.

If this aſſertion ſeems ſevere, let ſome of the beſt men that ever lived decide the point, not by the experience of immoral perſons, but by their own. *I abhor myſelf*, ſays Job, *and repent in duſt and aſhes.* Job xlii. 6. *Behold I was ſhapen in iniquity*, ſays David, *and in ſin did my mother conceive me.* Pſ. li. 5. *Wo is me for I am undone*, ſays Iſaiah, *becauſe I am a man of unclean lips.* Iſa. vi. 5. *I know* ſays St. Paul, *that in me, that is, in my fleſh, dwelleth no good thing.* Rom. vii. 18. *We ourſelves*, ſays he, to Titus, *were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful and hating one another.* Tit. iii. 3. And ſpeaking of himſelf, and the Chriſtians at Epheſus, he leaves upon record, this memorable ſentence: *We were* BY NATURE *the children of wrath even as others.* Eph. ii. 3. Such humbling thoughts have the beſt men entertained both of their natural eſtate, and themſelves! But as no one is more proper to appeal to, in this matter, than this learned Apoſtle, who by continually converſing with jews, heathens, and chriſtians in his travels, had ſuch an opportunity of knowing mankind, let us hear him ſum up the ſuffrages of his inſpired brethren. *What then* ſays he, *are we better than they?* Better than the immoral pagans, and hypocritical jews deſcribed in the two pre-

ceeding chapters? *No, in no wise.* And he proves it by obſerving: (1.) The UNIVERSALITY of human corruption: ALL *are under ſin, as it is written, There is* NONE *righteous, no not* ONE: (2.) The EXTENT of it in individuals as it affects the whole man, eſpecially his mind; *There is none that underſtandeth* the things of God: His affections, *There is none that ſeeketh after God:* And his actions, *They are all gone out of the way* of duty: *There is none that doeth good no not one*; For *all have their converſation in the luſts of the fleſh, and of the mind.*——(3.) The OUTBREAKINGS of this corruption through all the parts of the body: *Their throat, their lips, their mouth, their feet, their eyes, and all their members are together become unprofitable, and inſtruments of unrighteouſneſs.* As for their *tongue* ſays St. James, it *is a world of iniquity, it defileth the whole body, and ſets on fire the courſe of nature, and is ſet on fire of hell.* And laſtly its MALIGNITY and VIRULENCE: It is loathſome as *an open ſepulchre*, terrible as one who *runs to ſhed blood*, and mortal as *the poiſons of aſps.*

From the whole, ſpeaking of all mankind, he juſtly infers, that *deſtruction and miſery are in their ways.* And, leſt the ſelf-righteous ſhould flatter themſelves that this alarming declaration doth not regard them, he adds, that *the ſcriptures conclude* ALL *under ſin*; that *there is no difference, for* ALL *have ſinned, and come ſhort of the glory*

of

of God; and that *the moral law* denounces a general curſe againſt its violaters, *that* EVERY MOUTH *may be ſtop'd, and* ALL THE WORLD *may become guilty before God.* Rom. iii. 9. to 23. and vi. 19. Eph. ii. 2.

If man is thus corrupt and guilty, he muſt be liable to condign puniſhment. Therefore, as the Prophets and Apoſtles agree with our Lord, in their diſmal deſcriptions of his depravity; ſo they harmonize with him in their alarming accounts of his danger. Till he flies to the Redeemer as a condemn'd malefactor, and ſecures an intereſt in the ſalvation provided for the loſt, they repreſent him as on the brink of ruin.

They inform us, that *the wrath of God is revealed from heaven*, not only againſt ſome atrocious crimes, but *againſt* ALL *unrighteouſneſs of men*, Rom. i. 18. That EVERY *tranſgreſſion and diſobedience, ſhall receive a juſt recompence of reward*, Heb ii. 2. That *the ſoul that ſinneth ſhall die*, becauſe *the wages of ſin is death*, Ezek. xviii. 4. Rom. vi. 23. They declare that *they are accurſed, who do err from God's commandments:* That *curſed is the man, whoſe heart departeth from the Lord:* That *curſed is every one, who continues not in all things, which are written in the book of the law to do them:* That *whoſoever ſhall keep the whole law, and yet offend in one point, is guilty of all:* And that *as many as have ſinned without law, ſhall alſo periſh without law.* Pſ. cxix. 21. Jer.

Jer. xvii. 5. Gal. iii. 10. Jam. ii. 10. Rom. ii. 12.

They intreat us to turn, leſt we ſhould be found with *the many* in the *broad way to deſtruction*, Ez. xviii. 23. Matt. vii. 13. They affectionately inform us, that *it is a fearful thing to fall into the hands of the living God:* That *our God is a conſuming fire* to the unregenerate: That *indignation and wrath, tribulation and anguiſh*, hang *over every ſoul of man that doth evil:* That *the Lord ſhall be revealed from heaven in flaming fire, to take vengeance on them who know him not, and obey not the goſpel:* That *the wicked ſhall be turned into hell, and all the people that forget God:* That *they ſhall be puniſhed with eternal deſtruction, from the preſence of the Lord, and from the glory of his power:* And that *they all ſhall be damned, who believe not the truth, but have pleaſure in unrighteouſneſs.* Heb. x. 31, and xii. 29. Rom. ii. 9. 2 Theſ. i. 8. and ii. 12. Pſ. ix. 17.

Nor does our Lord, who is both the fountain and pattern of true charity, ſpeak a different language. He bids us *fear him, who is able to deſtroy both ſoul and body in hell:* Luke xii. 5. He ſolemnly charges us to oppoſe corrupt nature with the utmoſt reſolution, leſt we be *caſt into hell, where the worm dieth not, and the fire is not quenched.* Mark ix. 43. With tenderneſs he informs us, that *whoſoever ſhall ſay to his brother, Thou Fool! ſhall be in danger of hell-fire;* That

not

not only the wicked, but *the unprofitable ſervant ſhall be caſt into outer darkneſs, where will be weeping, wailing*, and *gnaſhing of teeth:* And that he himſelf, far from conniving at ſin, will fix the doom of all impenitent ſinners by this dreadful ſentence: *Depart from me, ye curſed, into everlaſting fire, prepar'd for the Devil and his angels.* Matt. v. 22. and xxv. 30, 41.

I flatter myſelf that the doctrine which we are to try by the touch-ſtone of reaſon, has been already ſufficiently eſtabliſhed from ſcripture. Nevertheleſs, that the Reader may have the fulleſt view of ſo momentous a ſubject, I ſhall yet preſent him with a recapitulation of the whole in the words of our pious Reformers, taken out of the Articles, Homilies and Liturgy of the Church of England.

The 9th Article thus deſcribes our depravity and danger. *Original, or birth-ſin is the fault, and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteouſneſs, and is of his own nature inclined to evil, ſo that the fleſh luſteth always contrary to the ſpirit; and therefore in every perſon born into this world, it deſerveth God's wrath and damnation.*

The 35th Article gives its ſanction to the Homilies in the following words; *The book of Homilies contains a good and wholeſom doctrine, and therefore*

therefore we judge them to be read in Churches, by miniſters, diligently and diſtinctly, that they may be underſtood by the people. Let us then ſee, how they ſet forth the *good* and *wholeſom*, tho' lamentable and humbling doctrine of our loſt eſtate.

The title of the 2d. is: *A Sermon of the miſery of mankind, and of his condemnation to death everlaſting by his ſin.* In the cloſe of it, the contents are ſum'd up in theſe words: *We have heard how evil we are of ourſelves; how of ourſelves, and by ourſelves, we have no goodneſs, help or ſalvation, but on the contrary ſin, damnation, and death everlaſting.*

Our Church is uniform in her woful accounts of man's miſery. Hear her in the 1ſt Homily for Whitſunday: *Man,* OF HIS OWN NATURE (ſince the fall) *is fleſhly and carnal, corrupt and naught, ſinful and diſobedient to God, without any ſpark of goodneſs in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds.*

In the Homily on the nativity, ſhe ſpeaks thus: *He,* diſobedient man, *was now curſed and abhor'd: Inſtead of the image of God, he was now become the image of the Devil, the bond-ſlave of hell. Altogether ſpotted and defiled, he ſeemed to be nothing elſe but a lump of ſin; and therefore, by the juſt judgment of God, he was condemn'd to everlaſting death. Thus, in Adam, all men became uni-*

verſall

*verſally mortal, having in themſelves nothing but *everlaſting damnation of body and ſoul.*

The ſame doctrine is delivered with the ſame plainneſs in the 2d part of the Homily on the Paſſion. *Adam died the death, that is, became mortal, loſt the favour of God, and was caſt out of paradiſe, being no longer a citizen of heaven, but a firebrand of hell, and a bond-ſlave of the devil. And St. Paul bears witneſs, that by Adam's offence death came upon all men to condemnation, who became plain reprobates, and caſt-aways, *being perpetually damn'd to the everlaſting pains of hell fire.*

Agreeably to this, we are taught, in the 2d part of the Homily on repentance, that *part of that virtue conſiſts in an unfeigned acknowledgment of our ſins to God, whom by them we have ſo grievouſly offended, that if he ſhould deal with us according to his juſtice, we deſerve a thouſand hells, if there were ſo many.*

The ſame vein of wholeſom, though unpleaſant doctrine runs through the Liturgy of our church. She opens her ſervice by exhorting us *not to diſſemble, nor cloak, our manifold ſins and wickedneſs.* She

* The thoughtleſs vulgar who, inſtead of conſidering the entire ſyſtem of truth, run away with a part detached from the whole, will be offended here, as if our Church "damn'd every body". But the candid Reader will eaſily obſerve, that inſtead of dooming any one to deſtruction, ſhe only declares that the Saviour finds all men in a ſtate of condemnation and miſery, where they would eternally remain, were it not for his compaſſionate love and redeeming power.

She acknowledges in her confeſſions, that *we have erred and ſtrayed from God's ways like loſt ſheep*,—that *there is no health in us*,—that we are *miſerable ſinners, miſerable offenders to whom our ſins are grievous*, and *the burden of them is intolerable.*

She begins her baptiſmal office by reminding us, that *all men are conceived and born in ſin.* She teaches in her catechiſm that *we are by nature born in ſin, and the children of wrath.* She confeſſes in the collect before the general thankſgiving, that *we are tied and bound with the chain of our ſins*, and intreats God to *let the pitifulneſs of his great mercy looſe us*: And in her ſuffrages ſhe beſeeches him to *have mercy upon us*, to *ſpare us*, and *make ſpeed to ſave us*; a language that can ſuit none but condemned ſinners.

Duly ſenſible of our extreme danger till we have ſecured an intereſt in Chriſt, at the grave ſhe ſupplicates the *moſt holy God, not to deliver us into the bitter pains of eternal death*; and in the litany ſhe beſeeches our Lord Jeſus Chriſt, *by his agony and bloody ſweat, by his croſs and paſſion*, to *deliver us from his wrath and everlaſting damnation.* Thus is our church every where conſiſtent with herſelf, and with the oracles of God, in repreſenting us as corrupt, condemned creatures, in Adam; till we are penitent, abſolved believers in Jeſus Chriſt.

The doctrine to be demonſtrated in this treatiſe being thus fully ſtated; in the conſentaneous words

words of the ſacred Writers and our pious Reformers, I ſhall cloſe this Part by an appeal to the Reader's candor and common ſenſe. If ſuch are the ſentiments of our church, are thoſe *church-men* reaſonable, who intimate that all the maintainers of them are either her open or ſecret enemies? And may they rank with modeſt, humble *chriſtians*, who, for the ſelf-abaſing ſcripture doctrine here laid down, boldly ſubſtitute pompous, phariſaic deſcriptions of the preſent dignity and rectitude of human nature?—Without waiting for the obvious anſwer, I paſs to the firſt claſs of arguments on which the truth of this mortifying doctrine is eſtabliſhed.

SECOND PART.

AS no man is bound to believe what is contrary to common ſenſe, if the above-ſtated doctrine appears irrational, Scriptures, Articles, Homilies, and Liturgy, are quoted in vain: When men of parts are preſſed with their authority, they ſtart from it as an impoſition on their reaſon, and make as honourable a retreat as they poſſibly can.

Some, to extricate themſelves at once, ſet the Bible aſide, as full of incredible aſſertions. Others, with more modeſty, plead that the Scriptures have been frequently miſunderſtood, and are ſo in the preſent caſe. They put grammar,

criticiſm, and common ſenſe to the rack, to ſhew that when the inſpired writers ſay, the human *heart is deſperately wicked*, they mean that it is extremely good; or at leaſt blank paper ready to receive either the characters of virtue, or of vice. With reſpect to the teſtimony of our reformers, they would have you to underſtand that in this enlighten'd age, we muſt leave their harſh, uncharitable ſentiments to the old Puritans, and the preſent Methodiſts.

That ſuch objectors may ſubſcribe as a ſolemn truth, what they have hitherto rejected as a dangerous error; and that humbled ſinners may ſee the propriety of an heart-felt repentance, and the abſolute need of an almighty Redeemer; they are here preſented with ſome arguments, taken from the aſtoniſhing ſeverity of God's diſpenſations towards mankind.

A X I O M.

If we conſider the ſupreme Being as creating a world for the manifeſtation of his glory, the diſplay of his perfections, and the communication of his happineſs to an intelligent creature, whom he would attach to himſelf by the ſtrongeſt ties of gratitude and love; we at once perceive he never could form this earth and man in their preſent, diſordered, deplorable condition. It is not ſo abſurd to ſuppoſe the meridian ſun productive of darkneſs, as to imagine

gine that *infinite Goodneſs* ever produced any kind or degree of evil. *Infinite Holineſs and Wiſdom* having aſſiſted infinite Goodneſs to draw the original plan of the world, it could not but be entirely worthy of its glorious Author, abſolutely free from every moral defilement and natural diſorder: Nor could *infinite Power* poſſibly be at a loſs, to execute what the other divine attributes had contrived. Unleſs therefore we embrace the ſenſeleſs opinion of the Materialiſts, who deny the being of a God; or admit the ridiculous creed of the Manichees, who adore two Gods, the one the gracious author of all the good, and the other the miſchievous principle of all the evil, in the world; we muſt conclude with Moſes, that *every thing which God made was* at firſt *very good*; or in other words, that order and beauty, harmony and happineſs, were ſtamped upon every part of the creation, and eſpecially on man, the maſter-piece of creating power in this ſublunary world. On this axiom I raiſe my

I. ARGUMENT.

Does not the natural ſtate of the earth caſt a light upon the ſpiritual condition of its inhabitants? Amidſt a thouſand beauties that indicate what it was when God pronounced it *very good*, and as the original alſo imports, *extremely beautiful:* Amidſt the elegant and grand ruins,

which form the variety of our ſmiling landſcapes, and romantic proſpects; can an impartial inquirer help taking notice of a thouſand ſtriking proofs, that a multiply'd curſe reſts upon this globe, and that man who inhabits it is now diſgraced by the God of nature and providence?

Here, deceitful moraſſes, or faithleſs quick-ſands obſtruct our way: There, miry impaſſable roads, or inhoſpitable ſandy deſerts, endanger our life. In one place, we are ſtop'd by ſtupendous chains of rocky mountains, broken into frightful precipices or hideous caverns: And in another, we meet with ruinous valleys, cut deep by torrents and water-falls, whoſe tremendous roar ſtuns the aſtoniſhed traveller. Many of the hills are ſtony, rude, and waſte; and moſt of the plains are covered over with ſtrata of barren ſand, ſtiff clay, or infertile gravel.

Thorns,† thiſtles, and noxious weeds grow ſpontaneouſly every where, and yield a troubleſom, never-failing crop: While the beſt ſoil, carefully plow'd by the laborious huſbandman, and ſown with precious ſeed, frequently repays his expenſive toil with light ſheaves, or a blaſted harveſt.

Conſider

* Thoſe who oppoſe the doctrine of the fall, ſay that "Weeds have their uſe." I grant they are ſerviceable to thouſands of poor people, who earn their bread by pulling the general nuiſance out of our fields and gardens: But till our Objectors have proved that thiſtles are more uſeful, and therefore grow more ſpontaneouſly, and multiply more abundantly, than corn; we ſhall diſcover the badneſs of their cauſe thro' the ſlightneſs of their objection.

Conſider that immenſe part of the globe, which lies between the tropics: it is parched up by the ſcorching beams of the vertical ſun: There, the tauny inhabitants fan themſelves in vain; they pant, they melt, they faint on the ſultry couch; and like the birds of night dare not appear abroad, till evening ſhades temper the inſufferable blaze of day. View the frozen countries around the poles: In ſummer, the ſun juſt glances upon them by his feeble, horizontal rays; In winter, he totally deſerts them, and they lie bound with rigorous froſt, and buryed in continual night. There, the torpid inhabitants know neither harveſt nor vintage, the ocean ſeems a boundleſs plain of ice, and the continent immenſe hills of ſnow.

The temperate zones are indeed bleſſed with milder climates: But even here, how irregular are the ſeaſons! To go no farther than this favoured iſland, what means the ſtrange foreſight, by which the ice of January is laid in to temper the ardors of July; and the burning mineral is ſtored up in June, to mitigate the froſt in December? But notwithſtanding theſe precautions, what continual complaints are heard about the intenſeneſs of the heat, the ſeverity of the cold, or the ſudden, pernicious change from the one to the other?

Let us deſcend to particulars. In winter, how often do drifts of ſnow bury the ſtarved ſheep, and intomb the frozen traveller! In ſummer,

how frequently do dreadful ſtorms of hail cut down, or inceſſant ſhowers of rain waſh away the fruits of the earth! Perhaps, to compleat the deſolation, *Water* pours down from all the neighbouring hills; and the ſwelling ſtreams, joining with overflowing rivers, cauſe ſudden inundations, lay waſte the richeſt paſtures, and carry off the ſwimming flocks; while the frighted † inhabitants of the vale either retire to the top of their deluged houſes, or by the timely aſſiſtance of boats fly from the imminent, and ever increaſing danger.

If heaven ſeems to diſſolve into water in one place, in another it is like braſs; it yields neither fruitful rains nor cooling dews: The earth is like iron under it, and the periſhing cattle loll out their parched tongues, where they once drank the refreſhing ſtream. And ſuppoſe a few happy diſtricts eſcape theſe dreadful ſcourges for a number of years, are they not at laſt viſited with redoubled ſeverity? And whilſt abuſed affluence vaniſhes as a dream before the intolerable dearth, do not ſtarving, ‡ riotous multitudes leave their houſes to plunder their neighbours, and venture the gallows for a morſel of bread?

When ſome, ſecure from the attacks of water, quietly enjoy the comforts of plenty, *Fire* perhaps ſurprizes them in an inſtant: They awake involved

† This was the caſe of ſeveral families in the author's pariſh, November 1770.

‡ This happened ſome years ago in this neighbourhood,

involved in ſmoke, and ſurrounded by crackling flames, through which (if it is not too late) they fly naked at the hazard of their neck, and think themſelves happy if, while they leave behind them young children, or aged parents, burning in the blaze of all their goods, they eſcape themſelves with diſlocated joints or broken bones. Their piercing ſhrieks and the fall of their houſe ſeem to portend a general conflagration; loud confuſion increaſes, diſaſtrous ruin ſpreads; and perhaps, before they can be ſtopped, a ſtreet, a ſuburb, a whole city is reduced to aſhes.

Turn your imagination from the ſmoking ruins, to fix it upon the terrifying effects of the *Air*, agitated into roaring tempeſts and boiſterous hurricanes. Before their impetuous blaſt, the maſts of ſhips and cedars of Lebanon are like broken reeds, men of war and ſolid buildings like the driven chaff. Here, they ſtrip the groaning foreſts, tear the boſom of the earth, and obſcure the ſky with clouds of whirling ſand: And there, they plow up the liquid foaming plains, and with ſportive fury turn up mountains for ridges, or cut valleys inſtead of furrows. As they paſs along, the confounded elements, dreadfully roar under the mighty ſcourge, the rolling ſea toſſes herſelf up to heaven, and ſolid land is *ſwept with the beſom of deſtruction.*

To heighten the horror of the ſcene, *Thunder*, the majeſtic voice of an angry God, and the awful artillery of heaven, burſts in loud claps from the

the lowring ſky. Diſtant hills reverberate and increaſe the alarming ſound, and with rocking edifices declare to man that *vengeance belongeth unto God:* And to inforce the ſolemn warning, repeated flaſhes of *lightning* with horrible glare dazzle his eyes, and with forked fires ſtrike conſternation into his breaſt; if they do not actually ſtrike him dead in the midſt of his ſhattered habitation.

Nor doth heaven alone dart deſtructive fires; *Earth*, our mother Earth, as if it was not enough frequently to corrupt the atmoſphere by peſtilential vapours, borrows the aſſiſtance of the devouring element, to terrify and ſcourge her guilty children. By ſudden, frightful chaſms, and the mouth of her burning mountains, ſhe vomits clouds of ſmoke, ſulphureous flames, and calcinated rocks; ſhe emits ſtreams of melted minerals, covers the adjacent plains with boiling, fiery lavas; and as if ſhe wanted to eaſe herſelf of the burden of her inhabitants, ſuddenly riſes againſt them, and *in battles of ſhaking* at once cruſhes, deſtroys, and buries them in heaps of ruins.

Theſe aſtoniſhing ſcenes, like the ſight of a bloody battle at a diſtance, may indeed entertain us; they may amuſe our imagination, when in a peaceful apartment, we ſee them beautifully repreſented by the pen of a Virgil, or the pencil of a Raphael. But to be in the midſt of them, as thouſands are ſooner or later, is inexpreſſibly dreadful:

dreadful: It is actually to see the forerunners of divine vengeance, and hear the shaking of God's destructive rod: It is to behold at once a lively emblem, and an awful pledge of that *fire and brimstone, storm and tempest*, which the righteous Governor of the world will *rain upon the ungodly*; when *the heavens shall pass away with a great noise, the elements shall melt with fervent heat, and the earth with the works that are therein shall be burnt up.*

Now as reason loudly declares, that the God of order, justice, and goodness, could never establish and continue this fearful course of things, but to punish the disorders of the moral world by those of the natural, we must conclude that man is guilty, from the alarming tokens of divine displeasure, so conspicuous in every part of the habitable globe.

II. ARGUMENT.

We have taken a view of the residence of mankind: let us now behold them entering upon the disorded scene. And here Reason informs us that some mystery of iniquity lies hid under the loathsome, painful, and frequently mortal circumstances, which accompany their birth. For it can never be imagined that a righteous and good God, would suffer innocent and pure creatures, to come into the world skilled in no other

other language than that of misery, venting itself in doleful accents or bitter cries.

It is matter of fact that infants *generally* return their first breath with a groan, and salute the light with the voice of sorrow: *Generally*, I say, for sometimes they are born half-dead, and cannot without the utmost difficulty be brought to breathe and groan. But all are born at the hazard of their lives: For while some cannot press into the land of the living without being dangerously bruised, others have their tender bones dislocated: Some are almost strangled; and it is the horrible fate of others to be forc'd into the world by instruments of torture; having their scull bored through or broken to pieces, or their quivering limbs cut or torn off from the unfortunate trunk. Again,

While some appear on the stage of life embarrassed with superfluous parts, others mutilated want those which are necessary: And what is more shocking still, a few, whose hideous, misshapen bodies seem calculated to represent the deformity of a fallen soul, rank among frightful monsters; and to terminate the horror of the parents, are actually smother'd and destroy'd.

The spectators, it is true, concern'd for the honour of mankind, frequently draw a veil over these shocking and bloody scenes; but a philosopher will find them out, and will rationally infer, that the deplorable and dangerous manner

in

in which mankind are born, proves them to be degenerate, fallen creatures.†

III. ARGUMENT.

If we let our thoughts aſcend, from the little ſufferers, to the mothers that bear them, we ſhall find another dreadful proof of the divine diſpleaſure and our depravity. Does not a good maſter, much more a gracious God delight in the proſperity and happineſs of his faithful ſervants? If mankind were naturally in their Creator's favour, would he not order the fruit of the womb to drop from it, without more inconveniency than ripe vegetables fall from the opening huſk, or full-grown fruit from the diſburdened tree? But how widely different is the caſe!

Fix your attention on pregnant mothers: See their diſquietude and fears. Some go before hand

† Logicians will excuſe the author, if he prefers the common, unaffected manner of propoſing his arguments; to the formal method of the ſchools. But they may eaſily try his enthymemes by giving them the form of ſyllogiſms, thus.

I. Argument. If the rod of God is fearfully ſhaken over this globe, the diſordered habitation of mankind; it is a ſign they are under his diſpleaſure.

But the rod of God is fearfully ſhaken over this globe &c. Therefore mankind are under his diſpleaſure.

II. Argument. A pure and innocent creature cannot be born under ſuch and ſuch deplorable circumſtances.

But man is born under ſuch and ſuch deplorable circumſtances. Therefore man is not a pure and innocent creature.

hand through an imaginary travel, almoſt as painful to the mind, as the real labour is to the body. The dreaded hour comes at laſt. Good God! What lingering, what tearing pains; what redoubled throes, what killing agonies attend it! See the curſe—or rather, ſee it not. Let the daughter of her who taſted the forbidden fruit without the man, drink that bitter cup without him. Fly from the mournful ſcene, fly to diſtant apartments—But in vain—The din of ſorrow purſues and overtakes you there.

A child of man is at the point of being born; his tortur'd mother proclaims the news in the bittereſt accents. They increaſe with her increaſing agony. Sympathize and pray, while ſhe ſuffers and groans—Perhaps while ſhe ſuffers and dies: For it is poſſibly her dying groan that reaches your ear. Perhaps nature is ſpent in the hard travel; her ſon is born, and with Jacob's wife, ſhe cloſes her languid eye and expires. Perhaps the inſtruments of death are upon her: The keen ſteel mangles her delicate frame: As Cæſar's mother, ſhe generouſly ſuffers her body to be open'd, that her unborn child may not be torn from her in pieces; and the fertile tree is unnaturally cut down, that its fruit may be ſafely gathered.

Perhaps neither mother nor child can be ſaved, and one grave is going to deprive a diſtracted mortal of a beloved Rachel and a long expected Benjamin. If this is the caſe, O Earth, Earth, Earth,

Earth, conceal theſe ſlain, cover their blood, and detain in thy dark boſom the fearful curſe that brought them there. Vain wiſh! Too active to be confined in thy deepeſt vaults, it ranges through the world: With unrelenting fierceneſs it purſues trembling mothers, and forces them to lift up their voice for ſpeedy relief: Though vary'd according to the accents of an hundred languages, it is the ſame voice, that of the bitterеſt anguiſh: And while it is reverberated from hamlet to hamlet, from city to city, it ſtrikes the unprejudiced inquirer, and makes him confeſs that theſe clouds of unbrib'd witneſſes, by their loud, conſentaneous evidence, impeach SIN, the tormentor of the woman, and murderer of her offſpring.

But ſuppoſe the caſe is not ſo fatal, and ſhe is at laſt delivered; her labour may be over, yet not her pain and danger; a lingering weakneſs may carry her ſlowly to her grave. If ſhe recovers, ſhe may be a mother, and yet unable to act a mother's part. Her pining child ſucks her diſordered breaſt in vain: Either the ſprings of his balmy food are dry'd up, or they overflow with a putrid loathſom fluid, and excruciating ulcers cauſe the ſoft lips of the infant to appear terrible as the edge of the ſword.

If ſhe happily eſcapes this common kind of diſtreſs, yet ſhe may date the beginning of ſome chronical diſeaſe, from her dangerous lying-in; and, in conſequence of her hard wreſtling for

the bleſſing of a child, may with the patriarch go halting all her days. How ſenſible are the marks of divine indignation in all theſe ſcenes of ſorrow, and conſequently how viſible our ſinfulneſs and guilt!

Nor can the juſtneſs of the inference be denied, under pretence that the females of other animals which neither do nor can ſin, bring forth their young with pain, as well as women. For if we take a view of the whole earth, we ſhall not ſee any females, except the daughters of Eve who groan under a periodical diſorder that entails languor and pain, weakneſs and mortal diſeaſes, on their moſt blooming days. Nor do we in general find any, that are delivered of their offspring with half the ſorrow and danger of women. Theſe two remarkable circumſtances loudly call upon us to look for the cauſe of the ſorrow which attends the delivery of female animals, where that ſorrow is moſt ſenſibly felt; and to admire the perfect agreement that ſubſiſts between the obſervations of natural philoſophers, and the aſſertion of the moſt ancient hiſtorian. Gen. iii. 16.

IV. ARGUMENT.

If we advert to mankind, even before they burſt the womb of their tortur'd mothers, they afford us a new proof of their total degeneracy. For reaſon dictates that if they were not conceived

ceived in ſin, the Father of mercies could not conſiſtently with his goodneſs and juſtice, command the cold hand of death to nip them in the unopen'd, or juſt opening bud. This nevertheleſs happens every hour. Who can number the early miſcarriages of the womb? How many millions of miſerable embrios feel the pangs of death before thoſe of birth, and prepoſterouſly turn the fruitful womb into a living grave? And how many millions more of wretched infants eſcape the dangers of their birth-day, and ſalute the troubleſome light, only to take their untimely leave of it, after languiſhing a few days on the rack of a convulſive, or torturing diſorder? I aſk again, Would a good and righteous God ſeal the death warrant of ſuch multitudes of his unborn or newly born creatures, if their natural depravity did not render them proper ſubjects of diſſolution?

It is true the young of beaſts ſuffer and die as well as infants; but it is only becauſe they are involved in our miſery. They partake of it as the attendants of a noble traitor ſhare in his ruin. Sin, that inconceivably virulent and powerful evil drew down God's righteous curſe upon all that was created for man's uſe, as well as upon man himſelf. Hence only ſpring the degeneracy and death that turns beaſts to one promiſcuous duſt with mankind. Compare Gen iii. 17. Rom. v. 12. and viii. 22. We may then juſtly infer, from the ſufferings and death of ſtill-born

or new born children, that man is totally degenerate, and liable to deſtruction, even from his mother's womb.

V. ARGUMENT.

But taking your leave of the infant corpſe, already buryed in the womb, or depoſited in a coffin of a ſpan long; fix your attention on the healthy, ſucking child. See him ſtupidly ſtaring in his nurſes lap, or awkardly paſſing through childhood to manhood. How viſible is his degeneracy in every ſtage.

Part of the divine image in which he was made in Adam, conſiſted in purity, power, and knowledge: But now he is naturaly the leaſt cleanly, as well as the moſt helpleſs and ignorant of all animals. Yes, if the reader could forgive the indelicacy of the aſſertion, for the ſake of its truth, I would venture to ſhew that there is no compariſon between the cleanlineſs of the little active animals, who ſuck the filthy ſwine, and of helpleſs infants who ſuck the purer breaſts of their tender mothers. But, caſting a veil over the dribling, loathſome, little creatures, without fear of being contradicted I aver, that the young of thoſe brutes which are ſtupid to a proverb, know their dams and follow them as ſoon as they are drop'd; whilſt infants are monthis without taking any particular notice of their parents, and being able, I ſhall not ſay to follow them,

them, but even to bear the weight of their ſwadled body, or ſtand upon their tottering legs.

With reference to the knowledge neceſſary for the ſupport of animal life, it is undeniable that brutes have greatly the advantage of mankind. Fowls and fiſhes, immediately and with amazing ſagacity ſingle out their proper nouriſhment, among a thouſand uſeleſs and noxious things: But infants put indifferently to their mouth all that comes to their hand, whether it be food or poiſon, a coral or a knife: And, what is more aſtoniſhing ſtill, grown up perſons ſcarce ever attain to the knowledge of the quantity, or quality of the meat and drink moſt ſuitable to their conſtitutions.

All diſordered dogs fix at once upon the ſalutary vegetable that can in ſome caſes, relieve their diſtreſs: But many phyſicians, even after ſeveral years ſtudy and practice, hurt and ſometimes kill their patients by improper medicines. Birds of paſſage by mere inſtinct, find the north and the ſouth more readily than mariners by the compaſs. Untaught ſpiders weave their webs, and uninſtructed bees make their combs to the greateſt perfection: But fallen man muſt ſerve a tedious apprenticeſhip to learn his own buſineſs; and with all the help of maſter, tools, and patterns, ſeldom proves an ingenious artiſt.

Again, other animals are provided with a natural covering, that anſwers the double end of uſefulneſs and ornament: But indigent man is o-

bliged to borrow from plants, beaſts, and worms, the materials with which he hides his nakedneſs, or defends his feebleneſs; and a great part of his ſhort life is ſpent in providing, or putting on and off garments, the gaudy tokens of his ſhame, or ragged badges of his fall.

Are not theſe plain proofs that man, who according to his rank and primitive excellency, ſhould in all things have the pre-eminence, is now a degraded being, curſed for his apoſtacy with native uncleanlineſs, helpleſſneſs, ignorance, and nakedneſs above all other animals.

VI. ARGUMENT.

Man's natural ignorance great as it is, might nevertheleſs be overlooked, if he had but the right knowledge of his Creator. But alas! The holy and righteous God judicially withdraws himſelf from his unholy, apoſtate creature. Man is not properly acquainted with him *in whom he lives, and moves, and hath his being.* This humbling truth may be demonſtrated by the following obſervations.

God is infinitely perfect; all the perfection to be found in the moſt exalted creatures is but the reflection of the tranſcendent effulgence belonging to that glorious Sun of ſpiritual beauty; the ſurface of the unfathomable depths of goodneſs and lovelineſs which regenerate ſouls diſcover in that boundleſs ocean of all excellence.

If

If therefore men saw God, they could far less help being struck with holy awe, overwhelmed with pleasing wonder and ravished with delightful admiration, than a man born blind, and restored to sight in the blaze of a summer's day, could help being transported at the glory of the new and unexpected prospect.* Could we but see virtue in all its beauty, said an heathen, it would instantly ravish our hearts: How much greater would our ravishment be, if we were indulged with a clear, immediate discovery of the divine beauty, the eternal original of all virtue, the exubrant fountain of all perfection and delight? But alas! how few thus behold, know, and admire God may easily be seen by the impious or vain conduct of mankind.

If a multitude ingenuously confess they know not the king; if they take his statue or one of his attendants for him; or if they doubt whether there is a king; or sport with his name and laws in his presence; we may reasonably conclude that they neither see nor know the royal person. And is not this the case of the superstitious who, like the Athenians, worship an *unknown God?* Of idolaters who bow to favourite mortals, or lifeless images as to the true God? Of infidels who doubt the very being of a God? And of open sinners, the bulk of mankind, who live every where as if there was none?

Our natural ignorance of God manifests itself still more evidently by the confessions both of real

* Si virtus conspiceretur oculis, mirabiles amores excitaret sui.

real and nominal Chriſtians. The former, before they knew God, and were admitted to *behold his glory ſhining in the face of Jeſus Chriſt*, bitterly complained as Iſaiah, *Verily thou art a God that hideſt thyſelf*; or mournfully aſked with David, *How long wilt thou hide thy face from me?* It is plain then that, by nature, they were as others, *without God* (practical atheiſts) *in the world*, and have as much reaſon as St. Paul to declare, that *the world by wiſdom knew not God.*

As for *nominal* Chriſtians, tho' they daily pray that *the fellowſhip of the Holy Ghoſt may be with us all*, it is evident they are utter ſtrangers to communion with God by his holy Spirit. For if we affirm, that he bleſſes his children with a ſpiritual diſcovery of his preſence, and *manifeſts himſelf to them as he doth not to the world*, they ſay we are mad, or call us enthuſiaſts. This behaviour ſhews beyond all confeſſions, that they are totally unacquainted with *the light of God's countenance:* For what greater proof can a blind man give that he has no knowledge of the ſun, than to ſuſpect his neighbour of lunacy, for affirming that ſunſhine is a delightful reality?

From this demonſtration of our natural ignorance of God, I draw the following concluſion. If the Lord, who is a mild and condeſcending king to all his loyal ſubjects, a father full of endearing and tender love to all his dutiful children, hides his face from mankind in a natural ſtate; and if what little they know of him is only by conjecture,

jecture, hear-say, or † inference; it is proof they are under his displeasure, and consequently rebellious, fallen creatures.

For what but rebellion could thus separate between beings so nearly related, as an infinitely gracious Creator, and favourite creatures, whose soul is, according to an heathen, *divinæ particula auræ*; and according to Moses, *the very breath of God?* We may then rationally conclude with the evangelical prophet, that *our iniquities have separated between us and our God*, and that *our sins have hid his face from us*, eclipsed the sun of righteousness, and brought such darkness on our souls that, by nature, we know neither what we are, nor what we should be; neither whence we come, nor whither we are going; neither the grand business we have to do, nor the danger attending leaving it undone.

VII. ARGUMENT.

If by nature mankind know not the Lord to be their God, is it surprizing that beasts should not know mankind to be their Lords? Nevertheless reason agrees with scripture in maintaining that man by far the noblest work of God here below, should according to the reason and fitness of things, bear rule over all the sublunary creation.

But

† This is the *knowledge of God* mentioned Rom. i. 21. It sufficient to leave *without excuse* those who do not improve it till ey attain to the saving knowledge mentioned. John xvii. 3. John v. 20.

But alas! even in this reſpect, *How is the crown fallen from his head!* Inferior animals have as little regard for him, as he has for his God.

Notwithſtanding his artful contrivances, greedy birds and miſchievous beaſts eat up, trample down, or deſtroy part of the fruit of his rural labour. In warmer climes armies of locuſts, more terrible than hoſts of men, frequently darken the air, or cover the ground: They equally mock at his power and craft. Wherever they light, all verdure diſappears, and the ſummer's fruitfulneſs is turned into wintry deſolation.

If locuſts do not reach this happy iſland; caterpillars, and a variety of other ſeemingly inſignificant, but really formidable inſects, make a more conſtant though leſs general attack upon our trees and gardens. In vain are they deſtroyed by millions, they cannot be fully conquered; and the yearly returning plague forces the conſiderate ſpectator, to acknowledge the finger of a ſin-avenging providence.

Happy would it be for man, if rebellious animals were ſatisfy'd with the produce of his fields and orchards: But alas! they thirſt after his blood, and attack his perſon. Lions, tigers, rattle-ſnakes, crocodiles and ſharks, whenever they have an opportunity impetuouſly attack, furiouſly tear, and greedily devour him. And what is moſt aſtoniſhing, the baſeſt reptiles are not afraid to breed in his ſtomach, live in his very

very bowels, and consume his inward parts: while swarms of flying, leaping or creeping insects, too vile to be named, but not to humble a proud apostate, have the insolence to fix upon his skin; and by piercing or furrowing his flesh, suck his blood, and feast upon him from his cradle to the grave.

Domestic animals, it is true, do man excellent service: But is it not because he either forces, or bribes them to it, by the continual labour and expence, with which he breaks and maintains them? What business have multitudes of men, but to serve the drudges of mankind? What are smiths, farriers, farmer's servants, grooms, hostlers, &c. but the slaves of brutes, washing, currying, shoeing, feeding, and waiting upon them both by day and by night?

And yet, notwithstanding the prerogative granted to Noah's piety, Gen. ix. 2. and the care taken of domestic animals, do they not rebel as often as they dare?

Here, sheep deemed the quietest of all, run astray or break into the field of a litigious neighbour: There, the furious bull pursues and gores, or the raging dog sets upon and tears the inoffensive traveller. To day you read that an impetuous, foaming steed hath hurried away, thrown off, and drag'd along his unfortunate master, whose blood sprinkling the dust, and brains dash'd upon the stones, direct the search of his disconsolate friend: And to-morrow you may hear, that

that a vicious horſe has darted his iron-fenced hoof into his attendant's breaſt or forehead, and lam'd or kill'd him on the ſpot.

And would the wiſe governor of the world, the kind protector of his obedient creatures, permit this rebellion, even of the tameſt animals, and baſeſt vermin againſt man, if man himſelf was not a daring rebel againſt him?

VIII. ARGUMENT.

That a contemptible inſect ſhould dare to ſet upon, and be able to devour a proud monarch, an Herod in the midſt of his guards, is terrible: But the miſchief ſtops not here. Numerous tribes of other baſe animals are armed with poiſonous tongues or ſtings, and uſe them againſt mankind with peculiar rage. To ſay nothing of mad dogs, have not aſps, † vipers, tarantulas, ſcorpions, and other venomous ſerpents and inſects, the deſtructive ſkill of extracting the quinteſſence of the curſe that ſin, our moral poiſon, hath brought upon the earth? When we come within their reach, do they not bite or ſting us with the utmoſt fury? And by infuſing their ſubtle venom into our blood, ſpread they not anguiſh and deſtruction through our agonizing frame? Anſwer

† Some will ſay that viper's fleſh is uſeful in phyſick. I grant it; but is the *poiſon* of that creature uſeful? This muſt be prov'd before the argument can be invalidated.

Anſwer, ye thouſands, who died in the wilderneſs of the bite of fiery ſerpents; and ye multitudes, who in almoſt all countries have ſhared their deplorable fate.

Let us deſcend to the vegetable world. How many deceitful roots, plants, and fruits depoſit their pernicious juices in the ſtomach of thoſe, who unwarily feed upon them! Did not Eliſha, and the ſons of the prophets, narrowly eſcape being poiſoned all together, by one of them fatally miſtaking a pot-herb? And do not many go quickly, or ſlowly to their grave by ſuch melancholy accidents?

Minerals and metals are not the laſt to enter into the general conſpiracy againſt mankind. Under inoffenſive appearances, do not they contain what is deſtructive to the animal frame? And have not many fallen a ſacrifice to their ignorance of the miſchief lurking in arſenic, and other † mineral productions? Nor are metallic effluvia leſs hurtful to hundreds; and the health of mankind is perhaps more injured by copper alone, than it is preſerved by all the mineral waters in the world: It is acknowledged that numbers are poiſoned by food prepared in utenſils made of that dangerous metal; and how many are

† It is objected that excellent remedies are prepared with antimony and mercury: But it is well known that the perſons who uſe them only expel one poiſon with another; as the decayed conſtitutions of thoſe who have frequent recourſe to theſe violent medicines abundantly prove.

inſenſibly hurt by the ſame means, is only known to a wiſe and righteous providence.

Thus God leaves us in a world, where miſchief lurks under a variety of things apparently uſeful, without giving us the leaſt intimation of deſtruction near. To ſay that *infinite goodneſs* can deal thus with *innocent* creatures, is offering violence to our reaſon, and an affront to divine juſtice. Conclude then with me, Reader, that we have loſt our original innocence, and forfeited our Creator's favour.

IX. ARGUMENT.

But if the generality of mankind eſcape all the various ſorts of poiſon, do they eſcape the curſe of toil and ſweat? And is not a great majority of them reduced to ſuch ſordid want, and preſſing neceſſity, as to be obliged even to do the greateſt drudgery for a wretched maintenance?

When *God made them to have dominion over the works of his hands*; when he *put all things in ſubjection under their feet, and crowned them with glory and honour*; they filled up each happy hour in evidencing their love to him and each other: They ſpent their golden moments in admiring the variety and beauty of his works, finding out the divine ſignatures impreſſed upon them, ſwaying their mild ſceptre over the obedient creation, and enjoying the rich, incorruptible fruits, which the earth ſpontaneouſly produced in the greateſt perfection

perfection and abundance. Thus their pleasure was without idleness or pain, and their employment without toil or weariness.

But no sooner did sin open the flood-gates of natural evil, than arduous labour came in full tide upon mankind; and a thousand painful arts were invented to mitigate the manifold curse, which their disobedience had brought upon them.

Since the fall, our bodies are become vulnerable and shamefully naked; and it is the business of thousands to make, or sell all sorts of garments for our defence and ornament. The earth has lost her original fertility; and thousands more with iron instruments open her bosom, to force her to yield us a maintenance; or with immense labour secure her precarious, decaying fruits: Immoderate rains deprive her of her solidity, and earthquakes or deluges destroy her evenness; numbers therefore are painfully employed in making or mending roads. Each country affords some only of the necessaries or conveniencies of life; this obliges the mercantile inhabitants to transport, with immense trouble and danger, the produce of one place to supply the wants of another. We are exposed to a variety of dangers: Our persons and property must be secured against the inclemency of the weather, the attacks of evil beasts, and the assaults of wicked men: Hence the fatigue of millions of workmen in wood and stone, metals and minerals; and the toils and hazards of millions more, who live by

making, wearing, or using the various instruments of war and slaughter.

Disorder and injustice give rise to government, politics, and a labyrinth of laws; and these employ myriads of officers, lawyers, magistrates, and rulers. We are subject to a thousand pains and maladies; hence myriads more prescribe and prepare remedies, or attend and nurse the sick. Our universal ignorance occasions the tedious labour of giving and receiving instruction, in all the branches of human and divine knowledge. And to compleat the whole, the original tongue of mankind is confounded, and even neighbouring nations are barbarians to each other: From hence arise the painful lucubrations of critics and linguists, with the infinite trouble of teaching and learning various languages.

The curse introduced by sin is the occasion of all these toils. They are soon mentioned, but alas! how long, how grievous do they appear to those that feel their severity! How many sighs have they forced from the breasts, how much sweat from the bodies of mankind! Unite the former, a tempest might ensue: Collect the latter, it would swell into rivers.

To go no father than this populous parish, with what hardships, and dangers do our indigent neighbours earn their bread! See those who ransack the bowels of the earth to get the black mineral we burn: Is their lot preferable to that

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of the Spaniſh felons, who work the golden mines?

They take their leave of the light of the ſun and ſuſpended by a rope, they are let down many fathoms perpendicularly towards the center of the globe: They traverſe the rocks through which they have dug their horizontal ways: the murderer's cell is a palace, in compariſon of the black ſpot to which they repair: The vagrant's poſture in the ſtocks is preferable to that in which they labour,

Form if you can an idea of the miſery of men kneeling, ſtooping or lying on one ſide, to toil all day in a confined place, where a child could hardly ſtand: Whilſt a younger company with their hands and feet on the black duſty ground, and a chain about their body, creep and drag along, like four-footed beaſts, heavy loads of the dirty mineral, through ways almoſt impaſſable to the curious obſerver.

In theſe low and dreary vaults all the elements ſeem combined againſt them. Deſtructive damps and clouds of noxious duſt infect the air they breathe. Sometime water inceſſantly diſtils on their naked bodies; or burſting upon them in ſtreams drowns them, and deluges their work. At other times, pieces of detached rocks cruſh them to death, or the earth breaking in upon them buries them alive. And frequently ſulphurious vapours, kindled in an inſtant by the light of their candles, form ſubteraneous thunder and

lightning: what a dreadful phænomenon! How impetuous is the blaſt! How fierce the rolling flames! How intolerable the noiſome ſmell! How dreadful the continued roar! How violent and fatal the exploſion!

Wonderful providence! Some of the unhappy men have time to proſtrate themſelves, the fiery ſcourge grazes their back, the ground ſhields their breaſts; they eſcape. See them wound up out of the blazing dungeon, and ſay if *theſe are not brands plucked out of the fire.* A peſtiferous ſteam, and clouds of ſuffocating ſmoke purſues them. Half dead themſelves, they hold their dead or dying companions in their trembling arms. Merciful God of Shadrach! Kind protector of Meſhech! Mighty deliverer of Abednego! Patient preſerver of rebellious Jonah! Will not *theſe* utter a ſong—a ſong of praiſe to *Thee*—praiſe ardent as the flames they eſcape—laſting as the life thou prolongeſt?—Alas! they refuſe, and ſome—Oh tell it not among the Heathens, leſt they for ever abhor the name of *Chriſtian*—Some return to the very pits, where they have been branded with ſulphurous fire by the warning hand of Providence; and there, ſporting themſelves again with the moſt infernal wiſhes, call aloud for a fire that cannot be quenched, and challenge the Almighty to caſt them into hell, that bottomleſs pit whence there is no return.

Leave theſe black men at their perilous work, and ſee yonder bargemen haling that loaded veſ-

ſel

ſel againſt wind and ſtream. Since the dawn of day, they have wreſtled with the impetuous current; and now that it almoſt overpowers them, how do they exert all their remaining ſtrength, and ſtrain their every nerve! How are they bathed in ſweat and rain! Faſtened to their lines as horſes to their traces, wherein do they differ from the laborious brutes? Not in an erect poſture of body, for in the intenſeneſs of their toil they bend forward, their head is foremoſt, and their hands upon the ground. If there is any difference, it conſiſts in this: Horſes are indulged with a collar to ſave their breaſt; and theſe, as if theirs was not worth ſaving, draw without one: The beaſts tug in patient ſilence and mutual harmony; but the men with loud contention and horrible imprecations. O ſin, what haſt thou done! Is it not enough that theſe drudges ſhould toil like brutes, muſt they alſo curſe one another like devils?

If you have gone beyond the hearing of their impious oaths, ſtop to conſider the ſons of Vulcan confined to theſe forges and furnaces. Is their lot much preferable? A ſultry air, and clouds of ſmoke and duſt, are the element in which they labour. The confuſed noiſe of water falling, fire-engines working, wheels turning, files creaking, hammers beating, ore burſting, and bellows roaring, form the diſmal concert that ſtrikes the ears; while a continual eruption of flames aſcending from the mouth of their artifi-

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cial volcanos, dazzle their eyes with an horrible glare. Maſſy bars of hot iron are the heavy tools they handle, cylinders of the firſt magnitude the enormous weights they heave, veſſels full of melted metal the dangerous loads they carry, ſtreams of the ſame burning fluid the fiery rivers which they conduct into the deep cavities of their moulds; and millions of flying ſparks, with a thouſand drops of liquid, hiſſing iron, the horrible ſhowers to which they are expoſed. See them caſt; you would think them in a bath and not in a furnace, they bedew the burning ſand with their ſtreaming ſweat, nor are their wet garments dryed up either by the fierce fires that they attend, or the fiery ſtreams which they manage. Certainly of all men theſe have reaſon to remember the juſt ſentence of an offended God: *In the ſweat of thy face ſhalt thou eat thy bread all the days of thy life.*

All men indeed do not go thro' the ſame toil; but all have their ſhare of it, either in body or mind. Behold the ſtudious Son of learning; his intenſe application hath waſted his fleſh, exhauſted his ſpirits, and almoſt dryed up his radical moiſture. Conſider the man of fortune: Do his thouſands a year exempt him from the curſe of Adam? No; he toils perhaps harder in his ſports and debaucheries, than the poor plowman that works his eſtate.

View that corpulent epicure, who idles away the whole day between the feſtal board and the dozing

dozing couch. You may think that he at leaſt is free from the curſe which I am deſcribing: But you are miſtaken: while he is living, as he thinks, a life of eaſe and gentle inactivity, he fills himſelf with crude humours, and makes way for the gnawing gout and racking gravel. See even now how ſtrongly he perſpires, and with what uneaſineſs he draws his ſhort breath, and wipes his dewy, ſhining face. Surely he toils under the load of an undigeſted meal. A porter carries a burden upon his brawny ſhoulders, but this wretch has conveyed one into his ſick ſtomach. He will not work; let him alone, and e'er long acute pains will bathe him in as profuſe a ſweat, as that of the furnace-man; and ſtrong medicines will exerciſe him to ſuch a degree, that he will envy even the Collier's lot.

It is evident therefore, that mankind are under a curſe of † toil and ſweat, according to the divine ſentence recorded by Moſes; and that they are frequently condemned by providence to as hard labour for life, as wretched felons rowing in

† It has been aſſerted that the ſhort pleaſure of eating and drinking makes amends for the ſevereſt toil. The beſt way to bring ſuch idle, ſenſual objectors to reaſon, would be to make them earn every meal by 2 or 3 hours threſhing. Beſides, what great pleaſure can thoſe have in eating who actually ſtarve, or juſt ſlay gnawing hunger, by food coarſer than that which their rich neighbours give to their dogs?

in the galleys, or digging in the mines. ‡ But as it is abſolutely incredible that a good God, who by a word can ſupply the wants of all his creatures, ſhould have ſentenced *innocent* mankind to theſe inconceivable hardſhips, to procure or enjoy the neceſſaries of life, it is evident they are guilty, miſerable offenders.

X. ARGUMENT.

Hard labour and ſweat make up but one of the innumerable calamities, incident to the wretched inhabitants of this world. Turn your eyes which way you pleaſe, and you will ſee ſome flying from, others groaning under, the rod of God; and the greateſt number buſily making a ſcourge for the backs of their fellow-creatures, or their own.

To paſs over the miſery of the brute Creation: To ſay nothing of the ſubtilty and rapaciouſneſs, with which (after the example of men †) they lay wait for, and prey upon one another: To caſt a veil

‡ God's image diſinherited of day,
Here, plung'd in mines forgets a ſun was made;
There, Beings deathleſs as their haughty Lord,
Are hammer'd to the galling oar for life,
And plow the winter's wave, and reap deſpair. YOUNG

† Eager ambition's fiery chaſe I ſee;
I ſee the circling hunt of noiſy men,
Burſt laws incloſure, leap the mounds of right,
Purſuing and purſued, each others prey;
As wolves, for rapine; as the fox, for wiles;
Till *death*, that mighty hunter, earths them all. YOUNG

a veil over the agonies of millions that are daily ſtabbed, ſtrangled, ſhot, and even flead, boiled or ſwallowed up alive, for the ſupport of man's life, or the indulgence of his luxury: And not to mention again the almoſt uninterrupted cries of feeble infancy: Only take notice of the tedious confinement of childhood, the blaſted ſchemes of youth, the anxious cares of riper years, and the deep groans of wrinkled, decrepit, tottering old age:—Fix your attention upon family trials: Here, a prodigal father ruins his children, or undutiful children break the heart of their fond parents: There, an unkind huſband embitters the life of his wife, or an imprudent wife ſtains the honour of her huſband: A ſervant diſobeys, a relation miſbehaves, a ſon lies ill, a tenant breaks, a neighbour provokes, a rival ſupplants, a friend betrays, or an enemy triumphs: Peace ſeldom continues one day.

Liſten to the ſighs of the afflicted, the moans of the diſconſolate, the complaints of the oppreſſed, and ſhrieks of the tortured: Conſider the deformity of the faces of ſome, and diſtortion or mutilation of the limbs of others: To awaken your compaſſion, † here a beggar holds out the ſtump of a thigh or an arm: There, a ragged wretch hops after you upon one leg and two crutches;

† Some for hard maſters broken under arms,
In battle lop'd away, with half their limbs,
Beg bitter bread thro' realms their valour ſav'd.

YOUNG.

crutches; and a little farther you meet with a poor creature using his hands instead of feet, and draging thro' the mire the cumbrous weight of a body without lower parts.

Imagine, if possible, the hardships of those who are destitute of one of their senses: Here, the blind is guided by a dog, or gropes for his way in the blaze of noon: There, the deaf lies on the brink of danger, inattentive to the loudest calls: Here, sits the dumb sentenced to eternal silence: There, dribbles the idiot doomed to perpetual childhood; and yonder the paralytic shakes without intermission, or lies senseless, the frightful image of a living corpse.

Leaving these wretched creatures, consider the tears of the disappointed, the sorrows of the captive, the anxieties of the accused, the fears of the guilty, and terrors of the condemned. Take a turn through jails, inquisitions, houses of correction, and places of execution. Proceed to the mournful rooms of the languishing, and wearisome beds of the sick; and let not the fear of seeing human woe in some of its most deplorable appearances prevent you from visiting hospitals, infirmaries, and bedlams:

A place
Before your eyes appears, sad, noisom, dark,
A lazar-house it seems, wherein are laid
Numbers of all diseas'd: all maladies
Of ghastly spasm, or racking torture, qualmes
Of heart-sick agony, all feav'rous kinds,
Convulsions,

Convulsions, epilepsies, fierce catarrhs,
Intestin stone, and ulcer, cholic-pangs,
Dæmoniac phrenzy, moaping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies, and asthma's, and joint-racking rheums.
Dire is the tossing! Deep the groans! *Despair*
Attends the sick busiest from couch to couch:
And over them triumphant *Death* his dart
Shakes; but delays to strike, tho' oft invok'd,
With vows, as their chief good, and final hope.
MILTON.

To close the horrible prospect, view the ruins of cities and kingdoms, the calamities of wrecks and sieges, the horrors of sea-fights and fields of battle; with all the crimes, devastations, and cruelties that accompany revenge, contention, and war; and you will be obliged to conclude with Job, that corrupt *man is born to trouble as the sparks fly upward*; with David, that *the earth is full of darkness and cruel habitations*; and with every impartial enquirer, that our depravity, and God's justice, concur to make this world a *vale of tears*, as well as a field of toil and sweat; a vast prison for rebels already "ty'd with the chain of their sins," a boundless scaffold for their execution, a golgotha, an *aceldama*, an immense *field of* torture and *blood*.

Some will probably say: "This picture of the world is drawn with black lines, but kinder

providence blends light and ſhade together, and tempers our calamities with numberleſs bleſſings." I anſwer: It cannot be too thankfully acknowledged, that while patience ſuſpends the ſtroke of juſtice, God for Chriſt's ſake reſtores us a thouſand forfeited bleſſings, that *his goodneſs may lead us to repentance.* But alas! What is the conſequence, where divine grace does not prove victorious over corrupt nature? To all our ſins do we not add the crime of either enjoying the favours of providence with the greateſt ingratitude, or abuſing them with the moſt provoking inſolence?

Our actions are far more expreſſive of our real ſentiments, than our words. Why this variety of exquiſite food, ſays the voluptuary whoſe life loudly ſpeaks what his lips dare not utter? Why this abundance of delicious wines, but to tempt my unbridled appetite, and pleaſe my luxurious palate?—Would God have given ſoftneſs to ſilks, brightneſs to colours, and luſtre to diamonds, ſays the ſelf-applauding ſmile of a fooliſh virgin, who worſhips herſelf in a glaſs? Would he have commanded the white of the lily thus to meet the bluſh of the roſe, and heighten ſo elegant a proportion of features, if he had not deſigned that the united powers of art, dreſs, and beauty, ſhould make me ſhare his divine honours?—Why are we bleſſed with dear children and amiable friends, ſays the ridiculous behaviour of fond parents and raptured lovers, but that

we

we ſhould ſuſpend our happineſs on their raviſhing ſmiles, and place them as favourite idols in the ſhrine of our hearts?—And why has heaven favoured me both with a ſtrong conſtitution, and an affluent fortune, ſays the rich ſlave of bruti ſh luſts, but that I may drink deeper of earthly joys and ſenſual delights?

Thus bleſſings abuſed or unimproved, become curſes in our hands: God's indulgence encourages us to offend him: We have the fatal ſkill of extracting poiſon from the ſweeteſt flowers; and madly turn the gifts of Providence into weapons to attack our Benefactor and deſtroy ourſelves. That there are then ſuch perverted gifts, does not prove that mankind are innocent, but that *God's patience endureth yet daily*, and a Saviour *ever liveth to make interceſſion for us*.

Should it be farther objected, that "our pleaſures counter-balance our calamities:" I anſwer: The greateſt part of mankind are ſo oppreſſed with want and cares, toil and ſickneſs, that their intervals of eaſe may rather be termed "an alleviation of miſery," than "an enjoyment of happineſs." Our pains are real and laſting, our joys imaginary and momentary. Could we exerciſe all our ſenſes upon the moſt pleaſing objects, the tooth-ach renders all inſipid and burdenſome; and a fit of the gout alone damps every worldly joy, while all earthly delights together cannot give us eaſe under it: So vaſtly ſuperior is the

bitterneſs of one bodily pain, to the ſweetneſs of all the pleaſures of ſenſe!

If objectors ſtill urge, that "ſufferings are needful for our trial:" I reply, They are neceſſary for our *puniſhment* and *correction*, but not for our *trial*. A good king can *try* the loyalty of his ſubjects, without putting them to the rack. Let Nero and Bonner *try* the innocent by all ſorts of tortures, but let not their barbarity be charged upon a God ſtrictly juſt, and infinitely good.

However "calamities prove a bleſſing to ſome."—And ſo does tranſportation: But who ever infer'd from thence that reformed felons were tranſported for the *trial* of their virtue, and not for the *puniſhment* of their crimes? I conclude therefore that our calamities and miſeries demonſtrate our corruption, as ſtrongly as the puniſhments of the baſtinado and pilory, appointed by an equitable judge, prove the guilt of thoſe, on whom they are frequently and ſeverely inflicted.

XI. ARGUMENT.

Would to God the multiply'd calamities of life, were a ſufficient puniſhment for our deſperate wickedneſs! But alas! they only make way for the pangs of death. Like traitors, or rather like *wolves* and *vipers*, to which the Son of God compares natural men, we are all devoted to deſtruction. Yes, as we kill thoſe miſchievous creatures,

creatures, ſo God deſtroys the ſinful ſons of men.

If the reader is offended, and denies the mortifying aſſertion, let him viſit with me the mournful ſpot where thouſands are daily executed, and where hundreds make this moment their dying ſpeech. I do not mean what ſome call "the the bed of honour," a field of battle, but a common death-bed.

Obſerving, as we go along, thoſe black trophies of the king of terrors, thoſe eſcutcheons which prepoſterous vanity fixes up in honour of the deceaſed, when kind charity ſhould hang them out as a warning to the living, let us repair to thoſe mournful apartments, where weeping attendants ſupport the dying, where ſwooning friends embrace the dead, or whence diſtracted relatives carry out the pale remains of all their joy.

Guided by their groans and funeral lights, let a man proceed to the dreary charnal-houſes and calvaries, which we decently call *vaults* and *church-yards*; and without ſtopping to look at the monuments of ſome whom he remembers as vigorous as himſelf, and of others who were perhaps his partners in nightly revels, let us haſten to ſee the duſt of his mouldered anceſtors, and to read upon yonder coffins the dear name of a parent, a child, perhaps a wife, turned off from his boſom into the gulph of eternity.

If this ſight does not convince him, I ſhall open one of the noiſome repoſitories, and ſhew him the deep hollows of thoſe eyes that darted tender ſenſation into his ſoul, and odious reptiles fattened upon the once charming, now ghaſtly face he doted upon.—But methinks he turns pale at the very propoſal, and rather than be confronted with ſuch witneſſes, acknowledges he is condemn'd to die, with all his dear relatives and the whole human race.

And is this the caſe? Are we then under ſentence of death? How awful is the conſideration! Of all the things that nature dreads, is not death the moſt terrible? And is it not as the greateſt of temporal evils, appointed by human and divine laws, for the puniſhment of capital offenders; whether they are nam'd *felons* and *traitors*, or more genteely call'd *men* and *ſinners?* Let matter of fact decide.

Whilſt earthly judges condemn murderers and traitors to be hanged or beheaded, does not *the Judge of all* ſentence ſinful mankind, either to pine away with old age, or be waſted with conſumptions, burned with fevers, ſcalded with hot humors, eat up with cancers, putrify'd by mortifications, ſuffocated by aſthmas and quinſeys, poiſoned by the cup of exceſs, ſtabb'd with the knife of luxury, or rack'd to death by diſorders as loathſome, and accidents as various as their ſins?

If

If you conſider the circumſtances of their execution, where is the material difference between the malefactor and the ſinner? The jailor and the turn-key confine the one to his cell: The diſorder and the phyſician confine the other to his bed. The one lives upon bread and water: The other upon draughts and boluſes. The one can walk with his fetters: The other loaded with bliſters can ſcarcely turn himſelf. The one enjoys freedom from pain, and has the perfect uſe of his ſenſes: The other complains he is rack'd all over, and is frequently delirious. The executioner does his office upon the one in a few minutes: But the phyſician and his medicines make the other linger for days, before he can die out of his miſery. An honeſt ſheriff, and conſtables arm'd with ſtaves, wait upon the one; while a greedy undertaker and his crew, with like emblems of authority, accompany the other: And if it is any advantage to have a numerous attendance, without compariſon the felon has the greater train.

When the pangs of death are over, does not the difference made between the corpſes conſiſt more in appearance than reality? The murderer is diſſected in the ſurgeon's hall gratis, and the rich ſinner is embowel'd in his own apartment at great expence. The robber expoſed to open air, waſtes away in hoops of iron; and the gentleman confin'd to a damp vault, moulders away in ſheets of lead: And while the fowls of the air greedily

prey

prey upon the one, the vermin of the earth eagerly devour the other.

And if you conſider them as launching into the world of ſpirits, is not the advantage in one reſpect on the malefactor's ſide? He is ſolemnly aſſured he muſt die; and when the death-warrant comes down, all about him bid him prepare, and make the beſt of his ſhort time: But the phyſician and chaplain, friends and attendants, generally flatter the honourable ſinner to the laſt: And what is the conſequence? He either ſleeps on in ſecurity, till death puts an end to all his deluſive dreams; or if he has ſome notion that he muſt repent, for fear of diſcompoſing his ſpirits, he ſtill puts it off till *to-morrow*; and in the midſt of his delays God ſays, *Thou Fool,* THIS NIGHT *thy ſoul ſhall be required of thee.* What wonder is it then, if when the converted thief goes from the ignominious tree to paradiſe, the impenitent rich man paſſes from *his purple bed*, into an awful eternity, and there *lifts up his eyes in* unexpected *torments?*

If theſe are truths too obvious to be deny'd, wilt thou, Sinner, as the thoughtleſs multitude, blunt their edge, by ſaying with amazing unconcern, "Death is a debt we muſt all pay to nature?" Alas! This is granting the point; for if all have contracted ſo dreadful a debt, all are in a corrupt and loſt eſtate. Nor is this debt to be paid to *Nature*, but to *Juſtice*; otherwiſe dying would be as eaſy as ſleeping, or any other natural

natural action: But it is beyond expreſſion terrible to thee, from whoſe ſoul the Redeemer has not extracted *ſin, the monſter's ſting:* And if thou doſt not ſee it now in the moſt alarming light, it is becauſe either thou imagineſt it at a great diſtance, or the double veil of raſh preſumption, and brutiſh ſtupidity is yet upon thy hardened heart.

Or wilt thou, as the poor Heathens, comfort thyſelf with the cruel thought that "thou ſhalt not die alone?" Alas! Dying companions may increaſe, but cannot take off the horror of diſſolution. Beſides, tho' we live in a crowd, we generally die alone: Each muſt drink that bitter cup, as if he was the only mortal in the univerſe.

What muſt we do then in theſe deplorable circumſtances? What! But humble ourſelves in the duſt, and bow low to the ſcepter of divine juſtice; confeſſing that ſince the righteous God has condemned us to certain death, and in general to a far more lingering and painful death, than murderers and traitors are made to undergo, we are certainly degenerate creatures and capital offenders, who ſtand in abſolute need of an almighty Redeemer.

Permit me now, candid reader, to make a ſolemn appeal to your reaſon aſſiſted by the fear of God. From all that has been advanced does it not appear, that man is no more the favoured, happy, and innocent creature he was, when he came

came out of the hands of his infinitely gracious Creator? And is it not evident that, whether we consider him as born into this disordered world, or dying out of it, or passing from the womb to the grave, under a variety of calamitous circumstances, God's providential dealings with him prove, that he is by nature in a corrupt and lost estate?

A part, how small! of this terraqueous globe
Is tenanted by man, the rest a waste,
Rocks, deserts, frozen seas, and burning sands,
Wild haunts of monsters, poisons, stings, and death.
Such is earth's melancholy map; but far
More sad, this earth is a true map of man:
So bounded are its haughty Lord's delights
To woe's wide empire, where deep troubles toss
Loud sorrows howl, invenom'd passions bite,
Ravenous calamities our vitals seize,
And threatning fate wide opens to devour.

YOUNG.

THIRD

THIRD PART.

WE have hitherto conſidered man as a miſerable inhabitant of a wretched world. We have ſeen him ſurrounded by multitudes of wants; purſued by legions of diſtreſſes, maladies, and woes; arreſted by the king of terrors: caſt into the grave; and ſhut up there, the loathſome prey of corruption and worms. Let us now conſider him as a *moral agent*; and by examining his diſpoſition, character, and conduct, let us ſee whether he is wiſely puniſhed, according to the ſentence of impartial Juſtice; or wantonly tormented, at the caprice of arbitrary Power.

We cannot help acknowledging it is highly reaſonable, firſt, that all intelligent creatures ſhould love, reverence, and obey their Creator; becauſe he is moſt eminently their Father, their Maſter, and their King: Secondly that they ſhould aſſiſt, ſupport, and love each other, as fellow-ſubjects, fellow-ſervants, and children of the ſame univerſal parent: And thirdly that they ſhould preſerve their ſouls and bodies in peace and purity; by which means alone they can be happy in themſelves, profitable to man, and acceptable to God. This is what we generally call *natural religion*, which is evidently founded upon

on eternal reaſon, the fitneſs of things, and the eſſential relation of perſons.

The propriety of theſe ſanctions is ſo ſelf-evident, that *the Gentiles who have not the* written *law are a law unto themſelves, and do* (but alas! how ſeldom, and from what motives!) *the things contained in the law*, thus *ſhewing that the work*, the ſum and ſubſtance *of the law*, tho' much blotted by the fall, *is* ſtill *written in their heart.* Nor will it be eraſed thence in hell itſelf; for nothing but a ſight of the equity of God's law, can clear his vindictive juſtice in the guilty breaſt, give a ſcorpion's ſting to the worm that gnaws the ſtubborn offender, and arm his upbraiding conſcience with a whip of biting ſerpents.

Since the moral law ſo ſtrongly recommends itſelf to reaſon, let us ſee how univerſally it is obſerved or broken: So ſhall matter of fact decide whether we are pure and upright, or polluted and depraved.

XII. ARGUMENT.

Thoſe who reject the ſcriptures univerſally agree that *all have ſinned*, and that *in many things we offend all.* Hence it appears that perſons of various conſtitutions, ranks, and education; in all nations, religions, times, and places; are born in ſuch a ſtate, and with ſuch a nature, that they infallibly commit *many* ſins in thought, word, or deed.

But

But *one* tranſgreſſion would be ſufficient to render them obnoxious to God's diſpleaſure, and bring them under the fearful curſe of his broken Law: For, even according to the ſtatutes of this realm, a man who *once* robs a traveller of a ſmall ſum of money, forfeits his life; as well as the bloody highwayman, who for years barbarouſly murders all thoſe whom he ſtops, and accumulates immenſe wealth by his repeated barbarities.

The reaſon is obvious: Both incur the penalty of the law which forbids robbery; for both effectually break it, though one does it oftener, and with far more aggravating circumſtances than the other. So ſure then as one robbery deſerves the gallows, one ſin deſerves death; for *The ſoul that ſinneth*, ſays God's law, and not the ſoul that committeth ſo many ſins, of ſuch or ſuch an heinouſneſs, *it ſhall die*. Hence it is, that the firſt ſin of the firſt man was puniſhed with death, and ten thouſand other evils. The juſtice of this ſanction will appear in a ſatisfactory light, if we conſider the following remarks.

1. In our preſent natural ſtate we are ſuch ſtrangers to God's glory, and the ſpirituality of his Law, and ſo uſed to *drink* the deadly poiſon of *iniquity like water*, that we have no idea of the horror, which ſhould ſeize upon us after a breach of the divine Law. We are therefore as unfit judges of the atrociouſneſs of ſin, as lawleſs,

harden'd aſſaſſins, who ſhed human blood like water, are of the heinouſneſs of murder.

2. As every wilful ſin ariſes from a diſregard of that ſovereign authority, which is equally ſtamped upon all the commandments, it hath in it the principle and nature of all poſſible iniquity, that is, the diſregard and contempt of the Almighty.

3. There is no merit before God, in the longeſt and moſt exact courſe of obedience, but infinite demerit in one, even the leaſt act of wilful diſobedience. *When we have done all that is commanded us we are* ſtill, *unprofitable ſervants*; for the ſelf-ſufficient God has no more need of us, than a mighty monarch of the vileſt inſects that creep in the duſt beneath his feet: And our beſt actions deſerve abſolutely nothing from our Creator and Preſerver, becauſe we owe him all we have, and are, and can poſſibly do. But if we tranſgreſs in one point, we ruin all our obedience, and expoſe ourſelves to the juſt penalty of his broken law. The following example may illuſtrate this obſervation.

If a rich man gives a thouſand meals to an indigent neighbour, he acts only as a *man*, does his duty; and the judge allows him no reward. But if he gives him only one doſe of poiſon, he acts as a *murderer*, and muſt die a ſhameful death: So greatly does one act of ſin outweigh a thouſand acts of obedience! How exceedingly abſurd then is the common notion, that our good

good works counter-balance our bad ones! Add to this, that

4. Guilt neceſſarily riſes in proportion to the baſeneſs of the offender, the greatneſs of the favours confered upon him, and the dignity of the perſon offended. An inſulting behaviour to a Servant is a fault, to a Magiſtrate it is a crime, to a King it is treaſon. And what is wilful ſin, but an injury offered by an impotent rebel, to the infinitely powerful Law-giver of the univerſe, to the kindeſt of Benefactors, the gracious Creator and Preſerver of men—An inſult given to the ſupreme Majeſty of heaven and earth, in whoſe glorious preſence the dignity of the greateſt Potentates and Archangels as truly diſappears, as the ſplendor of the ſtars in the blaze of the meridian ſun? Sin therefore flying in the face of ſuch a Law-giver, Benefactor, and Monarch, has in it a kind of infinite demerit from its infinite Object; and rebellious, ungrateful, wretched man, who commits it a thouſand times with a thouſand aggravations, may, in the nervous language of our Church, be ſaid in ſome ſenſe to *deſerve a thouſand hells if there were ſo many.*

XIII. ARGUMENT.

Our natural depravity manifeſts itſelf by conſtant omiſſions of duty, as much as by flagrant commiſſions of ſin, and perhaps much more. Take one inſtance out of many that might be

produced. Conſtant diſplays of preſerving goodneſs, and preſents undeſervedly and uninterruptedly beſtowed upon us, deſerve a perpetual tribute of heart-felt gratitude: God demands it in his law; and conſcience, his agent in our ſouls, declares it ought in juſtice to be payed.

But where ſhall we find a Deiſt properly conſcious of what he owes the ſupreme Being, for his "creation, preſervation, and all the bleſſings of this life?" And where, a Chriſtian duly ſenſible of "God's ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt?" A due ſenſe of his ever-multiplied mercies, would fill our ſouls with never-ceaſing wonder, and make our lips overflow with rapturous praiſe. The poets language would ſuit our grateful ſenſations, and without exaggeration paint the juſt ardor of our tranſports.

Bound ev'ry heart, and ev'ry boſom burn.
Praiſe, flow for ever (if aſtoniſhment
Will give thee leave) my praiſe, for ever flow:
Praiſe ardent, cordial, conſtant, &c.

Is not any thing ſhort of this thankful frame of mind a ſin of omiſſion, a degree of ingratitude, of which all are naturally guilty; and for which, it is to be feared the beſt owe ten thouſand talents both to divine goodneſs and juſtice?

Throw only a few bones to a dog, and you win him: He follows you: Your word becomes his

his law: Upon the firſt motion of your hand he flies through land and water to execute your commands: Obedience is his delight, and your preſence his paradiſe: He convinces you of it by all the demonſtrations of joy which he is capable of giving: And if he unhappily loſes ſight of you, he exerts all his ſagacity to trace your footſteps; nor will he reſt till he finds his benefactor again.

Shall a brute be ſo thankful to a man for ſome offals, while man himſelf is ſo full of ingratitude to God who created him, preſerves his life from deſtruction, and hourly crowns him with mercies and loving kindneſs! How ſhould ſhame cover our guilty face! Surely if the royal prophet could ſay he *was as a beaſt before God*, may we not well confeſs that, in point of gratitude, we are worſe than the dulleſt and moſt ſtupid part of the brute creation? For even *The ox*, ſays the Lord, *knoweth his owner*, and *the aſs his maſter's crib*; *but Iſrael doth not know* me, *my people doth not conſider* my daily favours. And if the very heathens affirmed that † *to call a man ungrateful* to an human benefactor, *was to ſay of him all poſſible evil in one word*, how can we expreſs the baſeneſs and depravity of mankind, who are univerſally ſo ungrateful, to ſo bounteous a benefactor as God himſelf?

† Ingratum ſi dixeris omnia dicis. *Juv.*

XIV. ARGUMENT.

But though we ſeem made of cold inattention when the ſight of divine mercies ſhould kindle our heart into gratitude and praiſe; we ſoon get out of this languid frame of mind: For in the purſuit of ſenſual gratifications we are all activity and warmth; we ſeem an ardent compound of life and fire.

What can be the reaſon of this amazing difference? What but rebellious ſenſe, and wanton appetite raiſed at the ſight or idea of ſome forbidden object? The bait of pleaſure appears, corrupt nature ſummons all her powers, every nerve of expectation is ſtretched, every pulſe of deſire beats high; the blood is in a general ferment, the ſpirits are in an univerſal hurry; and though the hook of a fatal conſequence is often apparent, the alluring bait muſt be ſwallowed. The fear of God; that moſt ineſtimable of all treaſures, is already gone; and if the ſinful gratification cannot be enjoyed upon any other term, a good reputation ſhall go alſo. Reaſon indeed makes remonſtrances; but the loud clamours of fleſh and blood ſoon drown her ſoft whiſpers. The carnal mind ſteps imperiouſly upon the throne: Senſe that conquers, the greateſt conquerors bears down all oppoſition: The yielding man is led captive by a brutiſh luſt;

and

and while angels blush, there is joy in hell over the compleat degradation of an heaven-born spirit.

Some indeed affirm that these conflicts suit a state of probation and trial. But it is evident, that either our temptations are too violent for our strength, or our strength too weak for our temptations; since, notwithstanding the additional help of divine grace, there never was a mere mortal over whom they never triumphed.

Nor can we exculpate ourselves by pleading, that these triumphs of sense over reason are neither long nor frequent. Alas! How many perpetrate an act of wickedness in a moment, and suffer death itself for a crime which they never repeated!

See that chrystal vessel. Its brightness and brittleness represent the shining and delicate nature of true virtue. If I let it fall and break it, what avails it to say, "I never broke it before.—I dropped it but once—I am excessively sorry for my carelessness—I will set the pieces together, and never break it again:" Will these excuses and resolutions prevent the vessel from being broken—broken for ever? The reader may easily make the application.

Even heathen moralists, by their fabulous account of the companions of Ulysses turned into swine, upon drinking *once* of Circe's enchanted cup, teach us that *one* fall into sensuality turns a man into a brute; just as one slip into unchasti-

ty

ty or diſhoneſty, changes a modeſt woman into a ſtrumpet, or an honeſt man into a thief. Again,

Ought not reaſon to have as abſolute a command over appetite, as a ſkilful rider has over a well-broken horſe? But ſuppoſe we ſaw all horſemen univerſally maſtered one time or another by their beaſts; and forced, tho' but for a few minutes, to receive the bit, and go or ſtop at the pleaſure of the wanton brutes: Should we not wonder, and juſtly infer that man had loſt the kind of ſuperiority which he ſtill maintains over domeſtic animals? And what then but the commonneſs of the caſe, can prevent our being ſhocked, when we ſee rational creatures overcome and led captive by carnal appetites? Is not this the wonton, rebellious beaſt mounting upon, his vanquiſhed, daſtardly rider?

We may then conclude, that the univerſal rebellion of our lower faculties againſt our ſuperior powers, and the triumphs of ſenſe over reaſon demonſtrate that human nature has ſuffer'd as fatal a revolution, as theſe kingdoms did, when a degraded king was ſeen bleeding on the ſcaffold, and a baſe uſurper lording it in the ſeat of majeſty.

XV. ARGUMENT.

Happy would it be for us, if our fall manifeſted itſelf only by ſome tranſient advantages of ſenſe over reaſon. But alas! the experience of the

re beſt demonſtrates the truth of Iſaiah's words, *The whole head is ſick.*

To ſay nothing of the groſs ſtupidity, and unconquerable ignorance, that keep the generality of mankind juſt above the level of brutes; how ſtrong, how clear is the underſtanding of men of ſenſe in worldly affairs! How weak, how dark in ſpiritual things! How few idiots are there but can diſtinguiſh between the ſhadow and the ſubſtance, the cup and the liquor, the dreſs and the perſon! But how many learned men to this day ſee no difference between water-baptiſm and ſpiritual regeneration, between the means of grace and grace itſelf, between *the form* and *the power of godlineſs?* At our devotions, is not our mind generally like the roving butterfly; and at our amuſements and lucrative buſineſs, like the faſtening leach? Can it not fix itſelf on any thing ſooner than *the one thing needful*; and find out any way before that of peace and ſalvation?

What can be more extravagant than our *imagination?* How often have we caught this wild power, forming and purſuing phantoms, building and pulling down caſtles in the air! How frequently hath it raiſed us into proud conceits, and then ſunk us into gloomy apprehenſions! And where is the man that it never led into ſuch mental ſcenes of vanity and lewdneſs, as would have made him the object of univerſal contempt, if the vail of a grave and modeſt countenance had not happily concealed him from public notice?

And

And has our *Memory* eſcaped unimpaired by the fall? Alas! let us only conſider, how eaſily we forget the favours of our Creator, and recollect the injuries of our fellow-creatures; how little we retain of a good book or pious diſcourſe, and how much of a play or frivolous converſation: and how exactly we remember an invitation to a party of pleaſure, whilſt the loudeſt calls to turn to God, and prepare for death, are no ſooner heard than forgotten.—Let us, I ſay, conſider theſe things, and we ſhall be forced to confeſs, that this uſeful power loſes like a ſieve the living water of truth, drinks in like a ſpunge the muddy ſtreams of vanity, and is never ſo retentive, as when it is excited by revenge, or ſome other deteſtable temper.

" A wretch that is condemned to die to-morrow cannot forget it, ſays Baxter; yet poor ſinners, who are uncertain to live an hour, and certain ſpeedily to ſee the Majeſty of the Lord to their inconceivable joy or terror, can forget theſe things for which they have their memory; and which, one would think, ſhould drown the matters of this world, as the report of a canon does a whiſper, or as the ſun obſcures the pooreſt glow-worm. O wonderful ſtupidity of an unregenerate ſoul! O aſtoniſhing diſtraction of the ungodly! That ever men can forget eternal joy eternal woe, the eternal God, and the place o their unchangeable abode; when they ſtand ever at the door, and there is but the thin vail of fleſh

betwee

between them and that amazing ſight, that eternal gulph, into which thouſands are daily plunging!"

Nor does our † *Reaſon* make us amends for the defects of our other faculties. Its beams, it is true, wonderfully guide ſome perſons thro' the circle of ſciences, and the mazes of commerical or political affairs. But when it ſhould lead us in the ſearch of *the truth which is after godlineſs*, unleſs it is aſſiſted from above, how are its faint rays obſtructed by the groſs medium of fleſh and blood, broken by that of paſſion, and ſometimes loſt in that of prejudice! Wiſe ſons of reaſon, learned Philoſophers, your 288 opinions concerning the *chief good*, are a multiply'd proof of my ſad aſſertion: All miſs the mark: Not one of them makes the ſupreme felicity to conſiſt in the knowledge and enjoyment of God, the amiable and adorable Parent of all good.

True reaſon, alas! is as true piety. The poor thing which in ſpiritual matters, the world calls *Reaſon*, is only the ape of that noble faculty. How partial, how unreaſonable ‡ is this falſe pretender!

† By *Reaſon* I mean that power by which we paſs judgment upon, and draw inferences from, what the *Underſtanding* has ſimply apprehended.

‡ Our earth's the bedlam of the univerſe,
Where reaſon (undiſeas'd in heaven) runs mad,
And nurſes *folly*'s children as her own,
Fond of the fouleſt. YOUNG.

tender! If it does not altogether overlook th
awful realities of the invisible world, which
too frequently the case, how busy is it to reaso
away faith, and raise objections against the mo
evident truths, ‡ even that I now contend for

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‡ A late publication in vindication of Pelagianism appears to
no small instance of this. The Rev. Author takes his climate of
man nature not from universal experience, but his indulged ima
nation; not from St. *Paul* the chief of the apostles, but from Dr. T
lor, to whom he acknowledges his obligations for several of the best passages
his sermon. Passing over the exposition of his text, where he oc
ly supposes that our Lord meant, by *the drawings of God*, the n
tural powers of man; which is as reasonable as to suppose th
when he said, *Without* ME *you can do nothing*, he meant that
should signify *ourselves*: Passing this over, I shall just po
out his capital mistake. He tells us that *All our faculties and pow*
ARE *good and beautiful in their order*, (that they WERE so before t
fall is fully granted) *and tend naturally to the happiness both of the in*
vidual and the system: And he adds, that *How o weak soever and imp*
fect our intellectual faculties may be, yet to speak reproachfully of them
general is a species of blasphemy against our Creator. If to expose t
present weakness of our rational faculties, and shew how grea
they are disordered and impaired by the fall, is what this Divi
calls *speaking reproachfully of them*, have not the best men be
found guilty of this pretended blasphemy? How far the Apost
and Reformers carried it, may be seen in the first part of this tre
tise. How he can clear himself of it, as a subscriber to the 9t
10th, and 35th Articles of our Church, I cannot see: And by wh
means he will justify his conduct to the world, in receivi
hundreds a year to maintain the doctrine of the Church of En
land, while he publicly exposes it as *a species of blasphemy*, is st
a greater mystery. Far from seeing that *all the faculties and pow*
by which this is done *are good and beautiful*, I cannot help thinki
some of them are materially defective; and that tho' such a co
duct may very much *tend to the* emolument *of the individual*, it h
little tendency *to the happiness of the system*. For my part, were
to commence advocate for the *uprightness* of human nature,

And when right Reaſon has been worſted by ſenſe, how ready is the impoſtor to plead againſt the faculty which it perſonates! How ſkilful in cloaking bad habits under the genteel name of "human foibles!" And how ingenious, in defending the moſt irrational and dangerous methods of loſing time, as "innocent ſports and harmleſs diverſions!"

Theſe obſervations, which muſt appear ſelf-evident to all who know the world or themſelves,

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auverois les apparences, or (to ſpeak with the bluntneſs of an Engliſhman) I would at leaſt take care, not openly to impugn *my own*, leſt Taylor himſelf ſhould ſay, *Non defenſoribus iſtis*, &c. ——But dropping this point, I appeal to common ſenſe: Who is moſt guilty of *blaſphemy againſt our Creator*; he that ſays God made man both holy and happy, affirming that the preſent weakneſs of our rational powers is entirely owing to the original apoſtacy of mankind: Or he who intimates, that the gracious Author of our being formed our intellectual faculties weak and imperfect as they now are? If it is not the latter, my underſtanding is ſtrangely deſective.——— In vain does this learned Divine tell us, that *the candle of the Lord which was lighted up in man at firſt, when the inſpiration of the Almighty gave him an underſtanding, was not extinguiſhed by the original apoſtacy, but has kept burning ever ſince*, and that *the divine flame was catched from father to ſon, and has been propagated quite down to the preſent generation*: If it is reaſonable to charge with *a ſpecies of blaſphemy* thoſe who reverence their Creator too much, to father our preſent ſtate of imperfection upon him, I muſt confeſs *my* reaſon fails: I have outlived *the divine flame* for one, or it never *catched* from my *father* to *me*. ——A fear leſt ſome well-meaning perſon ſhould miſtake the taper of Pelagius, or the lamp of Taylor, for *the candle of the Lord*, and follow it in the deſtructive paths of error, ſorts this note from my pen. See the objections that follow the ſecond Argument.

inconteſtably prove the degeneracy of all our rational powers, and conſequently the univerſality of our natural corruption.

XVI. ARGUMENT.

When *the whole head is ſick*, is not *the whole heart faint?* Can our Will, Conſcience and Affections run parallel to the line of duty; when our Underſtanding, Imagination, Memory, and Reaſon are thus warped from original rectitude? Impoſſible! Experience, thou beſt of judges, I appeal to thee. Erect thy fair tribunal in the Reader's breaſt, and bear teſtimony to the truth of the following aſſertions.

Our *Will*, in general, is full of obſtinacy: We muſt have our own way right or wrong. 'Tis pregnant with inconſtency: We are paſſionately fond of a thing one day, and tir'd of it the next. We form good reſolutions in the morning, and break them before night. 'Tis impotent: When we ſee what is right, inſtead of doing it with all our might, we frequently remain as inactive as if we were bound by inviſible chains; and we wonder by what charm the wheels of duty thus ſtop againſt our apparent inclination, till we diſcover that the ſpring of our will is broken, or works the wrong way. Yes, it is not only unable to follow the good that the underſtanding approves, but full of perverſeneſs to purſue the evil that reaſon diſapproves: We are prone to

do, contrary to our design, those things which breed remorse and wound conscience; and sooner or later we may all say with the heathen Poet:

Video meliora probo que,
Deteriora sequor. See *Rom.* vii. 15.

Nor is *Conscience* itself untainted. Alas! how slow is it to reprove in some cases! In others, how apt not to do it at all! In one person, it is easy under mountains of guilt; and in another, it is unreasonably scrupulous about mere trifles: It either *strains out a gnat*, or *swallows a camel*: When it is alarm'd, in some it shews itself ready to be made easy by every wrong method; In others, it obstinately refuses to be pacified by the right. To-day, you may with propriety compare it to a dumb dog that does not bark at a thief; and to-morrow, to a snarling cur that flies indifferently at a friend, a foe, or a shadow, and then madly turns upon himself, and tears his own flesh.

If Conscience, the best power of the unconverted man, is so corrupt, Good God! what are his *Affections?* Almost perpetually deficient in some, and excessive in others, when do they attain to, or stop at, the line of moderation? Who can tell how oft he has been the sport of their irregularity and violence? One hour we are hurried into rashness by their impetuosity; the next, we are bound in sloth by their inactivity. Some-

times every blaſt of fooliſh hope or ill-grounded fear, every gale of baſe deſire or unreaſonable averſion, every wave of idolatrous love or ſinful hatred, every ſurge of miſplaced admiration or groundleſs horror, every billow of noiſy joy or undue ſorrow, toſſes, raiſes, or ſinks our ſoul; as a ſhip in a ſtorm, which has neither rudder nor ballaſt. At other times, we are totally becalmed, all our ſails are furled, not one breath of devout or humane affection ſtirs in our ſtoical, frozen breaſt; and we remain ſtupidly inſenſible, till the ſpark of temptation, dropping upon the combuſtible matter in our heart, blows us up again into loud paſſion: And then, how dreadful and ridiculous together is the new exploſion!

If experience pronounces that theſe reflections are juſt, the point is gained. Our *whole heart is faint* through the unaccountable diſorders of our *will*, the lethargy or boiſterous fits of our *conſcience*, and the ſwooning or high fever of our *affections:* And we may without hypocriſy join in our daily confeſſion, and ſay, *There is no health in us.*

XVII. ARGUMENT.

The danger of theſe complicated maladies of our ſouls evidences itſelf by the moſt fatal of all ſymptoms, our manifeſt alienation from God. Yes, ſhocking as the confeſſion is, we muſt make it,

it, if truth has any dominion in our breaſt: Unrenewed man loves not his God. That eternal Beauty for whoſe contemplation, that ſupreme Good for whoſe enjoyment he was created, is generally forgotten, deſpiſed, or hated. If the thought of his holy Majeſty preſents itſelf, he looks upon it as an intruder: It lays him under as diſagreeable a reſtraint, as that which the preſence of a grave, pious maſter puts upon a wanton, idle ſervant: Nor can he quietly purſue his ſinful courſes, till he has drove away the troubleſome idea; or imagined with the epicure a careleſs God, who wants reſolution to call him to an account, and juſtice to puniſh him for his iniquity.

Does any one offer an indignity to his favourite friend, or only ſpeak contemptibly of the object of his eſteem, he feels as if he was the perſon inſulted, and reddening with indignation directly eſpouſes his cauſe: But every body, the meaneſt of his attendants not excepted, may with impunity inſult the King of kings in his preſence, and take the moſt prophane liberties with his name and word, his laws and miniſters: He hears the wild blaſphemy, and regards it not; he ſees the horrid outrage, and reſents it not; and yet, amazing infatuation! he pretends to love God.

If he has an appointment with the perſon whom he adores as a Deity, his ſpirits are elevated, expectation and joy flutter in his dilated breaſt: He ſweetly anticipates the pleaſing interview, or im-

patiently chides the slowly-flowing minutes: His feelings are inexpressible. But if he waits upon God in his temple, which he too often omits upon the most frivolous pretences, it is rather out of form and decency, than devotion and love; rather with indifference or reluctance, than with delight and transport. And when he is present there, how absent are his thoughts! How roving his eyes! How trifling, supine, irreverent * his whole behaviour! He would be ashamed to speak to the meanest of his servants, with as little attention as he sometimes prays to the Majesty of heaven.

Suppose he still retains a sense of outward decency, while the Church goes through her solemn offices; yet how heavy are his spirits! How heartless his confessions! How cold his prayers! The Blessing comes at last, and he is blessed indeed—not with *the grace of our Lord Jesus Christ, and the fellowship of the Holy Ghost*, for that he gladly leaves to "poor enthusiasts," but with a release from his confinement and tedious work. And now that he has "done his duty, and served God," he hastes away to the company that suits his taste.

See

* Men homage pay to men,
Thoughtless beneath whose dreadful eye they bow
In mutual awe profound, of clay to clay,
Of guilt to guilt, and turn their backs on Thee,
Great Sire! whom thrones celestial ceaseless sing;
To prostrate angels an amazing scene! Young.

See him there. Do not his very looks declare he is in his own element? With what eagerneſs of ſpirit, energy of geſture, and volubility of tongue, does he talk over his laſt entertainment, chaſe, or bargain? Does not the oil of chearfulneſs make all his motions as free and eaſy, as if weight and friction had no place at all in his light and airy frame?

Love of God, thou ſweeteſt, ſtrongeſt of all powers, didſt thou ever thus metamorphoſe his ſoul, and impart ſuch a ſprightly activity to his body? And you that converſe moſt familiarly with him, Did you ever hear him ſay? *Come, and I will tell you what the Lord has done for my ſoul: Taſte, and ſee how good the Lord is.*—No, never; for *out of the abundance of the heart the mouth ſpeaketh:* Nor can it be expected that God who hath no place in his joyous reflexions, ſhould have one in his chearful converſation. On the contrary, it will be matter of ſurprize to thoſe who introduce the delightful ſubject of the love of God, if he does not wave it as dull, and melancholy.

But as he will give you to underſtand "he is no hypocrite, and therefore confines devotion to his cloſet," follow him there—Alas! he ſcarce ever bends the knee to *Him that ſees in ſecret:* Or if he ſays his prayers as regularly as he winds his watch, it is much in the ſame ſpirit: For ſuppoſe he does not hurry them over, or cut them as ſhort as poſſible; yet the careleſs, formal manner in which

which he offers them up, indicates as plainly as his public conduct, the averſion lurking in his heart againſt God: And yet he fancies he loves Him: With a ſneer that indicates ſelf-applauſe, and a phariſaic contempt of others; "Away with all your feelings and raptures, ſays he, *This is the love of God that we keep his commandments.*" But alas! which of them does he keep? Certainly not the firſt—for the Lord is not the ſupreme object of his hopes and fears, his confidence and joy: Nor yet the laſt—for diſcontent, and wrong deſires are ſtill indulged in his ſelfiſh and worldly heart. How unfortunate therefore is his appeal to the *commandments*, by which his ſecret enmity to the law, government, and nature of God is brought to the cleareſt light!

XVIII. ARGUMENT.

But as the heart-felt love of God is ſuppoſed to be downright enthuſiaſm by ſome moraliſts, who, daſhing in pieces the firſt table of the law againſt the ſecond, pretend that all our duty to God conſiſts in the love of our neighbour; let us examine the natural man's charity, and ſee whether he bears more love to his fellow-creatures, than to his Creator.

Nothing can be more erroneous than his notions of *charity*. He confounds it with the bare *giving of alms*; not conſidering that it is poſſible to do this kind of good, from the moſt ſelfiſh and *uncharitable*

ncharitable motives. Therefore, when the fear f being accounted covetous, the defire of paffing or generous, the vanity of feeing his name in a ft of noble fubfcribers, the fhame of being outdone y his equals, the teazing importunity of an obfti- ate beggar, the addrefs of a Solicitor whom he ould blufh to deny, or the pharifaic notion of aking amends for his fins and purchafing hea- en.—When any, I fay, of thefe finifter motives ts him upon affifting induftrious poverty, reliev- g friendlefs old age, or fupporting infirm and utilated indigence, he fancies he gives an indu- table proof of his *charity*.

Sometimes too he affixes to that word the idea f a fond hope, that every body is going to hea- en: For if you intimate, that the rich volup- ary is not with Lazarus in Abraham's bofom, nd that the foolifh virgins are not promifcuoufly dmitted to glory with the wife, he wonders at your uncharitablenefs," and thanks God "he ever entertained fuch unchriftian thoughts of s neighbours."

He confiders not, that Charity is the fair off- ring of the love of God, to which he is yet ch a ftranger; and that it confifts in an univer- l, difintereffted benevolence to all mankind, ir worft enemies not excepted: A benevolence at fweetly evidences itfelf by bearing with pa- ence the evil which they do to us, and kindly oing them all the good we poffibly can, both

with

with reſpect to their ſoul and body, their property and reputation.

If this is a juſt definition of charity, the natural man has not even the outſide of it. To prove it, I might appeal to his impatience and ill-humour, his unkind words and cutting ralleries (for I ſuppoſe him too moral ever to ſlander or curſe any one:) I might mention his ſupercilious behaviour to ſome, who are entitled to his affability as men, countrymen, and neighbours: I might expatiate on his readineſs to exculpate, enrich, or aggrandize himſelf at the expence of others, whenever he can do it without expoſing himſelf.

But, waving all theſe particulars, I aſk: Whom does he truly love? You anſwer: "Doubtleſs the perſon to whom he makes daily proteſtations of the warmeſt regard."—But how does he prove this regard? Why, perhaps by the moſt artful inſinuations, and dangerous attempts to rob her of her virtue. Perhaps he has already gained his end.—Unhappy Magdalen! How much better would it have been for thee, to have fallen into the hands of an highway-man? Thou wouldſt only have loſt thy money, but now thou art deſpoiled of the honour of thy ſex, and the peace of thy mind: Thou art robbed at once of virgin innocence, a fair reputation, and poſſibly a healthy conſtitution. If this is a ſpecimen of the natural man's love, what muſt be his hatred!

But I happily miſtake: "He is no libertine, he has a virtuous wife and amiable children, and he loves them, ſay you, with the tendereſt affection." I reply, that theſe relations being *immortal ſpirits*, confined for a few years in a tenement of clay, and continually on the remove for eternity, his laudable regard for their *frail bodies* and proper care of their *temporal proſperity*, are not a ſufficient proof that he loves them in a right manner. For even according to † wiſe Heathens, our *ſoul* is our *better part*, our *true ſelf*. And what tender concern does the unrenewed man feel for the ſoul of his boſom friend? Does he regard it more than the body of his groom, or the life of his horſe? Does he with any degree of importunity carry it daily in the arms of love and prayer, to the throne of grace for life and ſalvation? Does he by good inſtructions, and a virtuous example, excite his children to ſecure an eternal inheritance? And is he at leaſt as deſirous to ſee them wiſe and pious; as rich, handſome, and great? Alas! I fear it is juſt the reverſe. He is probably the firſt to poiſon their tender minds, with ſome of the dangerous maxims which vanity and ambition have invented: And, ſuppoſe he has a favourite dog, it is well if he is not more anxious for the preſervation of that one domeſtic animal, than for the ſalvation of all their ſouls.

If

† Nos non corpora ſumus: Corpus quidem vas eſt aut aliquod animi receptaculum. Cic. Tuſc. Quæſt. Lib. 1.

If theſe obſervations are founded upon matter of fact, as daily experience demonſtrates; I appeal to common ſenſe: Can the natural man, with all his fondneſs, be ſaid to have a true love even for his neareſt relatives? And is not the regard that he manifeſts for their *bodies*, more like the common inſtinct by which doves cleave to their mates, and ſwallows provide for their young, than like the generous affection which a rational creature ought to bear to immortal SPIRITS, on probation either for hell, or heaven.

XIX. ARGUMENT.

Nor is it ſurprizing, that the unrenewed man ſhould be devoid of all true love to his neareſt relations; for he is ſo compleatly fallen that he bears no true love even to himſelf. Let us over look thoſe who cut their throats, ſhoot, drown, or hang themſelves. Let us take no notice of thoſe who ſacrifice a year's health for a night's revel; who enflame their blood into fevers, or derive putrefaction into their bones, for the momentary gratification of a ſhameful appetite; and are ſo hot in the purſuit of a baſe pleaſure, that they leap after it even into the jaws of an untimely grave: Let us, I ſay, paſs by thoſe innumerable, unhappy victims of intemperance and debauchery, who ſquander their money upon panders and harlots, and have as little regard

ſo

for their health, as for their fortune and reputation; and let us consider the case of those good-natured decent persons, who profess to have a real value for both.

Upon the principle laid down in the last argument, may I not ask, What love have these for their immortal part, their true self? What do they do for their souls? Or rather what do they not leave undone? And who can shew less concern for their greatest interest than they?

Alas! in spiritual matters, the wisest of them seem on a level with the most foolish. They anxiously secure their title to a few possessions in this transitory world, out of which the stream of time carries them with unabated impetuosity; while they remain † stupidly thoughtless of their portion in the unchangeable world, where they are just arriving: They take notice of every trivial incident in life, every idle report raised in their neighbour-

† Time flies, death urges, knells call, heaven invites,
Hell threatens; all exerts; in effort all!
More than creation labours! labours more!
And is there in creation, what, amidst
This tumult universal, wing'd dispatch,
And ardent energy, supinely yawns?
Man sleeps; and *man* alone; and *man*, whose fate,
Fate irreversible, entire, extreme,
Endless, hair-hung, breeze-shaken, o'er the gulph
A moment trembles; drops! and *man*, for whom
All else is in alarm; *man*, the sole cause
Of this surrounding storm! and yet he sleeps,
As the storm rock'd to rest. YOUNG.

neighbourhood, and overlook the great realities of death and judgment, hell and heaven.

You see them perpetually contriving how to preserve, indulge, and adorn their dying bodies; and daily neglecting the safety, welfare and ornament of their immortal souls. So great is their folly, that earthly toys make them slight heaven-thrones, and a point of time † hides from them a boundless eternity. So perverted is their moral taste, that they nauseate the word of truth, the precious food of souls, and greedily run upon the tempter's hook, if it is but made of solid gold, or gilt over with the specious appearance of honour, or only baited with the prospect of a favourite diversion. And whilst by uneasy fretful tempers they too often impair their bodily health; by exorbitant affections and pungent cares, they frequently break their hearts, or pierce themselves through with many sorrows.

Does such a conduct deserve the name of well-ordered self-love, or prepostrous self-hatred? O man, sinful man, how totally art thou depraved!

† And is it in the flight of threescore years
To push eternity from human thought,
And bury souls immortal in the dust?
A soul immortal spending all her fires,
Wasting her strength in strenuous idleness;
Thrown into tumult, raptured, or alarm'd,
At ought this scene can threaten, or indulge,
Resembles Ocean into tempest wrought
To waft a feather, or to drown a fly. Young.

ed if thou art not only thy own moſt dangerous enemy, but often thy moſt cruel tormenter!

XX. ARGUMENT.

This depravity is productive of the moſt deteſtable brood. When it has ſuppreſſed the love of God, perverted the love of our neighbour, and vitiated ſelf-love; it ſoon gives birth to a variety of execrable tempers, and dire affections, which ſhould have no place but in the breaſts of fiends, no out breaking but in the chambers of hell.

If you aſk their name: I anſwer——*Pride* that odious vice, which feeds on the praiſes it procures, lives by the applauſe it has meanly courted, and is equally ſtab'd by the reproof of a friend, and the ſneer of a foe.——*The ſpirit of independance*, which cannot bear controul, is galled by the eaſieſt yoke, gnaws the ſlender cords of juſt authority, as if they were the heavy chains of tyrannical power; nor ever ceaſes ſtruggling till they break, and he can ſay: "Now I am my own maſter."——*Ambition* and *Vanity* which, like Proteus, take a thouſand ſhapes, and wind a thouſand ways, to climb up to the high ſeat of power, ſhine on the tottering ſtage of honour, wear the golden badge of fortune, glitter in the gaudy pomp of dreſs, and draw by diſtinguiſhing appearances the admiration of a gaping multitude. —*Sloth*, which unnerves the ſoul, infeebles the

body, and makes the whole man deaf to the calls of duty, loath to set about his business, (even when want, fear, or shame, drives him to it) ready to postpone or omit it upon any pretence, and willing to give up even the interests of society, virtue and religion, so he may saunter undisturbed, doze the time away in stupid inactivity, or enjoy himself in that dastardly indolence, which passes in the world for quietness and good nature.—*Envy* that looks with an evil eye at the good things our competitors enjoy, takes a secret pleasure in their misfortunes, under various pretexts exposes their faults, slily tries to add to our reputation what it detracts from theirs, and stings our heart when they eclipse us by their greater success, or superior excellencies.——*Covetousness*, which is always dissatisfied with its portion, watches it with tormenting fears, increases it by every sordid mean, and turning its own executioner, justly pines for want, over the treasure it madly saves for a prodigal heir.——*Impatience*, which frets at every thing, finds fault with every person, and madly tears herself under the sense of a present evil, or the expectation of an absent good.——*Wrath*, which distorts our face, racks our breasts, alarms our households, threatens, curses, stamps, and storms even upon imaginary or trifling provocations.——*Jealousy* that through a fatal skill in diabolical optics, sees contempt in all the words of a favourite friend, discovers infidelity in all his actions, lives upon the wicked suspici-

ons

ons it begets, and turns the ſweets of the mildeſt paſſion into wormwood and gall.—*Idolatrous Love*, which preys upon the ſpirits, conſumes the fleſh, tears the throbbing heart, and when it is diſappointed, frequently forces its wretched ſlaves to lay violent hands upon themſelves.—*Hatred* of our fellow-creatures, which keeps us void of tender benevolence, a chief ingredient in the bliſs of angels, and fills us with ſome of the moſt unhappy ſenſations belonging to accurſed ſpirits.—Hence ariſes *Malice*, which takes an unnatural, helliſh pleaſure in teazing beaſts, and hurting men in their perſons, properties, or reputation.—And the offspring of malice, *Revenge*, † who always thirſts after miſchief or blood; and ſhares the only delight of devils, when he can repay a real or fancied injury ſeven-fold.—*Deſpair*, who ſcorns to be beholden to mercy, gives the lie to all the declarations iſſued from the throne of grace, obſtinately turns his wild eyes from the great, expiatory ſacrifice; and at laſt impatient to drink the cup of trem-

† Man hard of heart to man! Of horrid things
Moſt horrid! Mid ſtupendous, highly ſtrange!
Yet oft his courteſies are ſmoother wrongs;
Pride brandiſhes the favours he confers,
And contumelious his humanity:
What then his vengeance? Hear it not, ye ſtars!
And thou pale moon! turn paler at the ſound,
Man is to man the ſoreſt, ſureſt ill.——
Heav'n's Sov'reign ſaves all beings but Himſelf,
That hideous ſight, a naked human heart. YOUNG.

bling, wildly looks for ſome weapon to deſtro himſelf.—*Diſtraction* begotten by the ſhockin mixture of two, or more of theſe infernal paſſi ons raiſed to the higheſt degrees of extravagance *Diſtraction* that wrings her hands, tears he diſhevel'd hair, fixes her ghaſtly eyes, turns he ſwimming brains, quenches the laſt ſpark c reaſon, and like a fierce tyger muſt at laſt b chained by the hand of caution, and confine with iron-bars in her dreary dwelling.

And to cloſe the diſmal train, *Self-murder* who always points wretched mortals to pond and rivers, or preſents them with cords, razors piſtols, daggers, and poiſon, and perpetuall urges them to the choice of one of them "You are guilty, miſerable creatures, whiſper he: The ſun of proſperity is for ever ſet, th deepeſt night of diſtreſs is come upon you: You are in a hell of woe: The hell prepared for Satan cannot be worſe than that which you feel but it may be more tolerable: Take this, and boldly force your paſſage out of the curſed ſtate in which you groan." He perſuades, and hi deſperate victims tired of the company of thei fellow-mortals, fly for refuge to that of devils they ſhut their eyes; and, horrible to ſay! but how much more horrible to do! deliberately venture from one hell into another to ſeek eaſe; or to ſpeak with more truth, leap with all the miſerie of a known hell, into all the horrors of one whic is unknown.

And

And are your hearts, O ye ſons of men, the favourite ſeats of this infernal crew? Then ſhame on the wretch that made the firſt panegyric on the dignity of human nature! He proved my point: He began in *Pride*, and ended in *Diſtraction*, if not in *Self-murder*.

Deteſtable as theſe vices and tempers are, where is the natural man that is always free from them? Where is even the child ten years old, who never felt moſt of theſe vipers, upon ſome occaſion or other, ſhooting their venom through his lips, darting their baleful influence through his eyes, or at leaſt ſtirring and hiſſing in his diſturbed breaſt? If any one never felt them, he may be pronounced more than mortal: But if he has, his own experience furniſhes him with a ſenſible demonſtration, that he is a fallen ſpirit, infected with the poiſon that rages in the devil himſelf.

XXI. ARGUMENT.

Bad roots, which vigorouſly ſhoot in the ſpring, will naturally produce their dangerous fruit in ſummer. We may therefore go one ſtep further, and aſk, Where is the man thirty years old, whoſe depravity has not broke out into the greateſt variety of ſinful acts? Among the perſons of that age, who never were eſteemed worſe than their neighbours, ſhall we find a *Forehead* that never betrayed daring inſolence—A *Cheek*.

Cheek that never indicated concealed guilt by an involuntary bluſh—A *Neck* that never was ſtretched out in pride and vain confidence—An *Eye* that never caſt a diſdainful, malignant, or wanton look—An *Ear* that an evil curioſity never opened to frothy, looſe, or defaming diſcourſe—A *Tongue* that never was tainted with unedifying, falſe, indecent, or uncharitable language—A *Palate* that never became the ſeat of luxurious indulgence—A *Throat* that never was the channel of exceſs—A *Stomach* that never felt the oppreſſive load of abuſed mercies—*Hands* that never plucked, or touched the forbidden fruit of pleaſing ſin—*Feet* that never once moved in the broad, downward road of iniquity—And a *Boſom* that never heaved under the dreadful workings of ſome exorbitant paſſion? Where, in ſhort, is there a *Face* ever ſo diſagreeable, that never was the object of ſelf-worſhip in a glaſs? And where a *Body* however deformed, that never was ſet up as a favourite idol by the fallen ſpirit that inhabits it?

If iniquity thus works by all the powers, and breaks out through all the parts, of the human body; we may conclude by woful experience, not only that the plague of ſin is begun but that it rages with univerſal fury; and to uſe again the evangelical prophet's words, that *from the ſole of the foot, even to the head* of the natural man, *there is no* ſpiritual *ſoundneſs* in him.

n, *but wounds, and bruiſes, and putreſying es.*

XXII. ARGUMENT.

What can be ſaid of each individual may, with e ſame propriety, be affirmed of all the differ- nations of the earth. Let an impartial judge e four unconverted men, or children, from four parts of the world: Let him examine ir actions, and trace them back to their ſpring; l, if he makes ſome allowance for the acci- ntal difference of their climate, conſtitution, e, and education; he will ſoon find their oſition equally *earthly, ſenſual*, and *deviliſh*, f they had all been caſt in the ſame mould. s, as oak-trees are oaks all the world over, ugh by particular circumſtances ſome grow r and harder, and ſome more knotted and oked than others: So all unregenerate men mble one another; for all are proud, ſelf- ed, impenitent, and *lovers of pleaſure more lovers of God.*

Do not ſloth, gluttony, drunkenneſs, and un- nneſs; cheating, defrauding, ſtealing and reſſion; lying, perjury, treachery, and cru- ; ſtalk openly, or lurk ſecretly every where? not all theſe vices predominant among black white people, among ſavage and civilized ons, among Turks and Jews, Heathens and iſtians? Whether they live on the banks of

the

the Ganges or the Thames, the Miſſiſſippi o
the Seine? Whether they ſtarve in the ſnows o
Lapland, or burn in the ſands of Guinea?

O Sin, thou fatal peſt, thou ſoul-deſtroyin
plague, would to God thy fixed abode were on
in the Levant, and that like the external peſt
lence thou wert chiefly confined to the Turki
dominions! But alas! the groſs immorality a
prophaneneſs, the various crimes and villain
the deſperate impiety and wild blaſphemy, und
which every kingdom and city have groane
and ſtill continue to do night and day, over t
face of the whole earth, are black ſpots ſo ſim
lar, and ſymptoms ſo equally terrible, that
are obliged to confeſs they muſt have a comm
internal principle; which can be no other th
a bad habit of ſoul; a fallen, corrupted natu
Yes, the univerſality and equality of the effe
ſhew to an unprejudiced mind, that the cauſe
univerſal, and equally interwoven with that
ture which is common to all nations, and rema
the ſame in all countries and ages.

FIVE OBJECTIONS.

I. If the ſelf-righteous moraliſt anſwers, t
"ſin and wickedneſs are not ſo univerſal as
argument ſuppoſes:" I reply, that the more
are acquainted with ourſelves, with the hiſt
of the dead, and ſecret tranſactions of the livi
the more we are convinced, that if all are
gu

ilty of *outward* enormities, all are deeply taint-
with *ſpiritual* wickedneſs.

Even thoſe excellent perſons who, like Jere-
iah, have been in part *ſanctified before they came*
rth out of the womb, can from ſad experience
onfeſs with him, that *The heart is deceitful above*
l things, and ſay with David, *My heart ſheweth me*
e wickedneſs of the ungodly.

Thouſands indeed boaſt of the goodneſs of their
earts: They flatter themſelves that to be righte-
us, it is enough to avoid the groſs acts of intem-
erance and injuſtice: With the Phariſees they
nut their eyes againſt the deſtructive nature of
ne love of the world, the thirſt of praiſe, the
ear of men, the love of eaſe, ſloth, ſenſuality,
ndevotion, ſelf-righteouſneſs, diſcontent, impa-
ence, ſelfiſhneſs, carnal ſecurity, unbelief, hard-
eſs of heart, and a thouſand other ſpiritual
vils. Full of ſelf-ignorance, like Peter, they
nagine there is no combuſtible matter of wick-
dneſs in their breaſts, becauſe they are not ac-
ually fired by the ſpark of a ſuitable temptation.
And when they hear what their corrupt nature
nay one day prompt them to, they cry out with
Hazael, *Am I a dog that I ſhould do this thing?*
Nevertheleſs by and by they do it, if not out-
vardly as he did, at leaſt in their vain thoughts
y day, or wicked lewd imaginations by night.
o true is the wiſe man's ſaying! *He that truſteth*
is own heart is a fool.

II. If

II. " If hiſtorians give us frequent accounts o
" the notorious wickedneſs of mankind, (ſay th
" advocates for human excellence) it is becauſ
" private virtue is not the ſubject of hiſtory ; an
" to judge of the moral rectitude of the world b
" the corruption of courts, is as abſurd as to eſti
" mate the health of a people from an infirmary.

And is private vice any more the ſubject o hiſtory than private virtue? If it was, what folio would contain the fulſome and black accounts o all the lies and ſcandal, the ſecret grudges an open quarrels, the filthy talking and maliciou jeſting, the unkind or unjuſt behaviour, the groſ or refined intemperance, which deluge both town and country?

Suppoſe the annals of any one numerous fami ly were publiſhed, how many volumes might be filled with the detail of the undue fondneſs, o forbidding coldneſs; the variance, animoſity and ſtrife, which ſubſiſt or break out betwee huſbands and wives, parents and children, brother and ſiſters, maſters and domeſtics, upper an lower ſervants, &c.! What ridiculous, imperti nent ſcenes would be opened to public view! What fretfulneſs, diſſimulation, envy, jealouſy tale-bearing, deceit! What concealed ſuſpicions aggravated charges, falſe accuſations, underhan dealings, imaginary provocations, glaring par tiality, inſolent behaviour, loud paſſions!

Was even the beſt moraliſt to write the me moirs of his own heart, and give the public a mi nut

ute account of all his impertinent thoughts, and
ild imaginations; how many paragraphs would
ake him bluſh! How many pages, by preſenting
e aſtoniſhed reader with a blank or a blot, would
monſtrate the truth of St. Paul's aſſertion, *They*
e all gone out of the way, there is none that
eth good, none but ſpoils his beſt works by
mixture of eſſential evil! Far then from find-
g † "thoſe vaſtly ſuperior numbers who in
ſafe obſcurity are virtuouſly and innocently
employed," we may *every where* ſee the truth
the confeſſion which our objectors make in the
urch, "There is no health in us."

I ſay *every where*, for is cabal confined to the
urt, any more than lewdneſs to the army, and
phaneneſs to the navy? Does not the ſame
it of ſelf-intereſt and intrigue which influences
choice of miniſters of ſtate, preſide alſo at the
ction of members of parliament, mayors of
porate towns, burgeſſes of boroughs, and pet-
fficers in a country-pariſh? We may then,
withſtanding the unfortunate compariſon on
ch this objection is founded, conclude with-
abſurdity, that as all men, ſooner or later, by
, ſickneſs and death, evidence their natural
kneſs and mortality; whether they live in *in-*
ries, palaces, or cottages: So all men, ſooner
ater, by their thoughts, words and actions
onſtrate their natural corruption; whether

† See the note, page 84.

they crowd the jail-yard, the drawing-room, or the obfcure green of a country village.

III. The fame objectors will probably again reply: "If corruption is univerfal, it cannot be faid to be equal; for numbers lead a very harmlefs, and not a few a very ufeful life."

To this I anfwer, that all have naturally *an evil heart of unbelief*, forgetful of, and *departing from the living God*. In this refpect, *there is no difference, all the world is guilty before God*. But thanks be to the Father of mercies, all do not remain fo. Many bow to the Redeemer's fceptre, become *new creatures*, *depart from iniquity*, and *are zealous of good works*. And the fame gracious power that has renewed them, is at work upon thoufands more, hourly reftrains them from much evil, and daily excites them to many ufeful actions.

With refpect to the harmlefsnefs, for which fome unrenewed perfons are remarkable, it cannot fpring from a better nature than that of their fellow mortals; for the nature of all men, like that of all wolves, is the fame throughout the whole fpecies. It muft then be owing to the reftraining grace of God, or to a happier conftitution, a ftricter education, a deeper fenfe of decency, or a greater regard for their character. Perhaps only to the fear of confequences, and to the want of natural boldnefs, or of a fuitable temptation and fair opportunity to fin. Nor are there few who pafs for temperate, merely becaufe the difbolic

bolical pride lurking in their heart ſcorns to ſtoop ſo low as to indulge their beaſtly appetites: While others have the undeſerved reputation of good-natured, becauſe they find more delight in quietly gratifying their brutal deſires, than in yielding to the uneaſy, boiſterous tempers which they have in common with devils.

As to the virtues by which ſome of the unconverted diſtinguiſh themſelves from others, they neither ſpring from God's preventing grace, or are only vices in diſguiſe. The love of praiſe, the deſire of honour, and the thirſt of gold, excite thouſands to laudable deſigns, and uſeful actions. Wicked men, ſet on work by theſe powerful ſprings, do lying wonders in the moral world, as the magicians did in Egypt. They counterfeit divine grace, and for a ſeaſon ſeem even to outdo believers themſelves. Hence it is that we ſometimes ſee the indolent induſtrious, the coward brave, the covetous charitable, the Phariſee religious, the Magdalen modeſt, and the daſtardly ſlave of his luſts a bold aſſerter of public liberty. But the ſearcher of hearts is not deceived by fair appearances: he judges of their actions according to the motives whence they ſpring, and the ends for which they are performed: *You are*, ſays he to all theſe ſeemingly virtuous ſinners, *like whited ſepulchres, which indeed appear beautiful, outwardly, but within are full of dead men's bones and of all uncleanneſs.*

Were I to describe these saints of the world by a comparison, I would say that some of them resemble persons who artfully conceal their ulcers under the most agreeable appearance of cleanliness and health. Many that admire their face and look, little suspect what a putrid, virulent fluid runs out of their secret sores. Others of them whose hypocrisy is not of so gross a kind, are like persons infected with a mortal disease who, though the mass of their blood is tainted and some noble part attacked, still walk about do business, and look as fresh coloured as if they were the picture of health. Ye sons of Æsculapius, who, without feeling their pulse, and carefully weighing every symptom, pronounce them very well upon their look alone, do ye not blunder in physic, just as my objectors do in divinity.

IV. But still they urge, that "It is wrong to father our sinfulness upon a pretended natural depravity, when it may be intirely owing to the force of ill example, the influence of a bad education, or the strong ferments of youthful blood."

All these, I reply, like rich soil and rank manure, cause original corruption to shoot the higher, but do not form its pernicious seed. That these seeds lurk within the heart, before they are forced up by the heat of temptation, appears indubitable, if we consider, (1.) That a children, on particular occasions, manifest some early inclination to those sins, which the feeble ne

neſs of their bodily organs, and the want of proper ferments in their blood do not permit them to commit: (2.) That infants betray envy, ill-humour, impatience, ſelfiſhneſs, anger, and obſtinacy, even before they can take particular notice of ill examples, and underſtand bad counſels And (3.) That though fornication and adultery, on account of the ſhame and danger attending them, are committed with ſo much ſecrecy, that the examples of them are ſeldom if ever given in public; they are nevertheleſs ſome of the crimes which are moſt univerſally or eagerly committed.

Beſides, if we were not more inclined to vice than virtue, good examples would be as common, and have as much force, as bad ones. Therefore the generality of bad examples cannot ariſe but from the general ſinfulneſs of man; and to account for this general ſinfulneſs by the generality of bad examples, is begging the queſtion, and not proving the point.

Add to this, that as weeds ſince the curſe grow even in fields ſown with the beſt wheat; ſo vice ſince the fall grows in the midſt of the beſt examples, and the moſt excellent education: Witneſs the barbarous crimes committed by pious Jacob's children, and penitent Adam's eldeſt ſon.

V. "But if Cain ſinned, ſay our objectors, did all mankind ſin alſo, it is no more than Adam himſelf once did by his own free choice, though he was created as exempt from original depravity

as an angel. What need is there then to ſuppoſe he communicated to his poſterity an inbred proneneſs to ſin?"

To this I reply: It is not one accident or ſingle event, but a continual repetition of the ſame event, that proves a proneneſs. If a man, who is perfectly in his ſenſes, by ſome unforeſeen accident falls into a fit of madneſs, we may account for his misfortune from that accident; and no certain judgment can be formed of the bodily habit of his family. But if all his children through an hundred generations, are not only ſubject to the ſame mad fits, but alſo die in conſequence of them, in all ſorts of climates and under all ſorts of phyſicians, common ſenſe will not allow us to doubt, that it is now a family diſorder, incurable by human art. The man is Adam, the family mankind, and the madneſs ſin. Reader you are deſired to make the application.

XXIII. ARGUMENT.

"But all are not employed in ſin and wickedneſs, for many go through a conſtant round of *innocent diverſions*, and theſe at leaſt muſt be *innocent* and *happy*."—Let us then conſider the amuſements of mankind: Or rather, without ſtopping to look at the wiſe dance of the Iſraelites round the golden calf, and the modeſt ſober, and humane diverſions of the Heathens

in the festivals of their lewd, drunken, and bloody gods; let us only see how far *our own* pleasures demonstrate the *innocence* and *happiness* of mankind.

How excessively foolish are the plays of children! How full of mischief and cruelty the sports of boys! How vain, foppish, and frothy the joys of young people! And how much below the dignity of upright, pure creatures the snares that persons of different sexes perpetually lay for each other! When they are together, is not this their favourite amusement, till they are deservedly caught in the net which they imprudently spread? But see them asunder.

Here, a circle of idle women, sipping a decoction of Indian herbs, talk or laugh all together, like so many chirping birds or chattering monkies, and, scandal excepted, every way to as good purpose.—And there, a club of graver men blow, by the hour, clouds of stinking smoke out of their mouth, or wash it down their throat with repeated draughts of intoxicating liquors. The strong fumes have already reached their heads; and while some stagger home, others triumphantly keep the field of excess; though one is already stamped with the heaviness of the ox, an other worked up to the fierceness and roar of the lion, and a third brought down to the filthiness of the vomiting dog.

Leave them at their manly sport, to follow those musical sounds mixed with a noise of stamping;

ing; and you will find others profufely perfpiring, and violently fatiguing themfelves, in fkipping up and down a room for a whole night, and ridiculoufly turning their backs and faces to each other an hundred different ways. Would not a man of fenfe prefer running ten miles upon an ufeful errand, to this ufelefs manner of lofing his reft, heating his blood, exhaufting his fpirits, and unfitting himfelf for the duties of the following day?

In the next room indeed they are more quiet, but are they more rationally employed? Why do they fo earneftly rattle thofe ivory cubes; and fo anxioufly ftudy thofe packs of loofe and fpotted leaves? Is happinefs graven upon the one, or ftamped upon the other? Anfwer, ye Gameflers, who curfe your ftars, as ye go home with an empty purfe and a heart full of rage.

"We hope there is no harm in taking an innocent game at cards; reply a ridiculous party of fuperannuated ladies, gain is not our aim, we only play to kill time." You are not then fo well employed as the fooliſh heathen Emperor, who amufed himfelf in killing troublefome flies and time together. The delight of rational creatures, much more of Chriſtians on the brink of the grave, is to redeem, improve, and folidly enjoy time; but yours alas! conſiſts in the bare, irreparable *lofs* of that invaluable treafure. Oh, what account will you give of the fouls you neglect, and the talents you bury!

And

And ſhall we kill each day? If trifling kill,
Sure vice muſt butcher; Oh! What heaps of ſlain
Call out for vengeance on us! Time deſtroy'd
Is ſuicide, where more than blood is ſpilt.

YOUNG.

And are public diverſions better evidences of our innocence and happineſs? Let reaſon decide. In cities, ſome are laviſh of the gold which ſhould be laid by for the payment of their debts, or relief of the poor, to buy an opportunity of acting under a maſk an impertinent, or immodeſt part without a bluſh; and others are guilty of the ſame injuſtice or prodigality, that they may be entitled to the honour of waiting upon a company of idle buffoons, and ſeeing them act what would make a modeſt woman bluſh, or hearing them ſpeak what perſons of true piety, or pure morals, would gladly pay them never to utter.

Are country amuſements more rational and innocent? What ſhall we ſay of thoſe Chriſtian, or rather heatheniſh feſtivals called *Wakes*, annually kept in honour of the Saint to whom the pariſh-church was formerly dedicated? Are they not celebrated with the idleneſs, vanity, and debauchery of the Floralia; and the noiſe, riots, and frantic mirth of the Bacchanals; rather than with the decent ſolemnity, pious chearfulneſs, and ſtrict temperance, which characteriſe the religion of the holy Jeſus?

The aſſizes are held, the Judge paſſes an awful ſentence of tranſportation or death upon guilty wretches

wretches who ſtand pale and trembling before his tribunal; and twenty couples of gay gentlemen and ladies, as if they rejoiced in the infamy and deſtruction of their fellow mortals, hire on the occaſion a band of muſicians and dance all night, perhaps in the very apartment where the diſtracted victims of juſtice juſt wrung their hands and rattled their irons.

The *Races* are advertiſed, all the country is in motion, neither buſineſs, rain, nor ſtorm, can prevent thouſands from running for miles, and ſometimes through the worſt of roads, to feaſt their eyes upon the danger of their fellow-creatures, and divert themſelves with the miſery of the moſt uſeful animals. Daring mortals hazard their necks upon ſwift courſers, which are tortured by the ſevereſt laſhes of the whip, and inceſſant pricks or tearing gaſhes of the ſpur, that they may exert their utmoſt force, ſtrain every nerve, and make continued efforts even beyond the powers of nature: Whence (to ſay nothing of fatal accidents, which yet alas! too frequently happen) they ſometimes pant away their wretched lives in a bath of ſweat and blood, and all this that they may afford a barbarous pleaſure to their idle, wanton, and barbarous beholders.

In one place the inhuman ſport is afforded by an unhappy bird, fixed at ſome diſtance, that the ſons of cruelty may long exerciſe their mercileſs ſkill in its lingering and painful deſtruction: Or by two of them trained up, and high-fed for the battle.

battle. The hour fixed for the obſtinate engagement is come; and as if it was not enough that they ſhould pick each others eyes out with the ſtrong bills nature has given them; human malice, or rather diabolical cruelty comes to the aſſiſtance of their native fierceneſs. Silver ſpurs, or ſteel talons ſharper than thoſe of the eagle, are barbarouſly faſtened to their feet; thus armed they are excited to leap at each other, and in an hundred repeated onſets to tear their feathers and fleſh as if they were contending vultures; and if at laſt one blinded, covered with blood and wounds, and unable to ſtand any longer the metallic claws of his antagoniſt, enters into the agonies of death; the numerous ring of ſtamping, clapping, ſhouting, eagerly betting, or horridly curſing ſpectators, is as highly delighted, as if the tortured, dying creature was the common enemy of mankind.

In another place, a multitude of ſpectators is delightfully entertained by two brawny men, who unmercifully knock one another down, as if they were oxen appointed for the ſlaughter, and continue the ſavage play, till one with his fleſh bruiſed and his bones ſhattered, bleeding and gaſping as in the pangs of death yields to his antagoniſt, and thus puts an end to the ſhocking ſcene.

But it is perhaps a different ſpectacle that recommends itſelf to the bloody taſte of our baptized Heathens. Fierce dogs are excited by fier-

cer

ter men with fury to faſten upon the noſe, or tear out the eyes, of a poor confined animal, which pierces the ſky with his painful and lamentable bellowings, enough to force compaſſion from the heart of barbarians not totally loſt to all ſenſe of humanity: Whilſt in the mean time the ſurrounding, ſavage mob rends the very heavens with the moſt horrid imprecations, and repeated ſhouts of applauding joy; thus ſporting themſelves with that very miſery, which human nature (were it not deplorably corrupted) would teach them to alleviate.†

Theſe are thy favourite amuſements, O England, thou center of the civilized world, where reformed chriſtianity, deep-thinking wiſdom, and polite learning with all its refinements, have fixed

† 'I ever thought, ſays Judge Hale in his Contemplations, 'that there is a certain degree of Juſtice due from man to the 'creatures, as from man to man; and that an exceſſive uſe of 'the Creature's labour is an injuſtice for which he muſt account. 'I have therefore always eſteemed it as a part of my duty, and 'it has been always my practice to be merciful to my beaſts; 'and upon the ſame account I have declined any cruelty to any 'of thy creatures, and, as much as I might, prevented it in 'others as a tyranny. I have abhorred thoſe ſports that conſiſts 'in the torturing of thy creatures; and if any noxious creature 'muſt be deſtroyed, or creatures for food muſt be taken, it has 'been my practice to do it in the manner that may be with the 'leaſt torture or cruelty to the creature; ever remembering that 'though God has given us a dominion over his creatures, yet it 'is under a law of juſtice, prudence, and moderation; other-'wiſe we ſhould become *tyrants* and not *Lords* over God's crea-'tures; and therefore thoſe things of this nature which others 'have *practiſed as recreations*, I have *avoided as ſins*.'

fixed their abode! But, in the name of common ſenſe, how can we clear them from the imputation of abſurdity, folly, and madneſs? And by what means can they be reconciled, I will not ſay to the religion of the meek Jeſus, but to the philoſophy of Plato, or calm reaſon of any thinking man? How perverted muſt be the taſte, how irrational and cruel the diverſions of barbarians in other parts of the globe! And how applicable to all the wiſe man's obſervation! *Foolishneſs is bound up in the heart of a child, and madneſs in the breaſts of the ſons of men.*

XXIV. ARGUMENT.

The total corruption of our nature appears, not only in the inclination of mankind to purſue irrational and cruel amuſements, but in their general propenſity to commit the moſt *unprofitable, ridiculous, inhuman, impious*, and *diabolical* ſins.

1ſt. The moſt *unprofitable:* For inſtance, that of ſporting in prophane oaths and curſes with the tremendous name of the ſupreme Being. *Becauſe of ſwearing the land mourneth*, ſaid a Prophet thouſands of years ago; and what land even in chriſtendom, yea what pariſh in this reformed iſland mourns not, or ought not to mourn, for the ſame provoking crime?—A crime which is the helliſh offspring of practical atheiſm, and heatheniſh inſolence—A crime that brings neither profit, honour, nor pleaſure to the pro-

phane wretch who commits it—A crime for which he may be put to open ſhame, forced to appear before a magiſtrate, and ſent for ten days to the houſe of correction, unleſs he pays an ignominous fine; and what is more awful ſtill—A crime which, if perſiſted in, will one day cauſe him to gnaw his impious tongue in the ſevereſt torments. Surely man who drinks this inſipid, and yet deſtructive iniquity like water, muſt have his moral taſte ſtrangely, not to ſay diabolically, perverted.

2*dly*. The moſt *ridiculous* ſins. In what country, town, or village do not women betray their ſilly vanity? Is it not the ſame fooliſh diſpoſition of heart, which makes them bore their ears in Europe, and ſlit their noſes in America, that they may unnaturally graft in their fleſh pieces of glaſs, ſhining pebbles, glittering gold, or trinkets of meaner metal? And when female Hottentots fancy they add to the importance of their filthy perſon, by ſome yards of the bloody inteſtines of a beaſt, do they not evidence the very ſpirit of the Ladies in our hemiſphere, who too often meaſure their dignity by the yards of coloured ſilk bands, with which they crown themſelves, and turn the grave matron into a pitiful may-queen?

3*dly*, The moſt *inhuman* ſins. "An hundred thouſand mad animals whoſe heads are covered with hats, ſays Voltaire, advance to kill, or to be killed by, the like number of their fellow-mortals

mortals covered with turbans. By this ſtrange procedure they want, at beſt, to decide whether a tract of land, to which none of them all lays any claim, ſhall belong to a certain man whom they call Sultan, or to another whom they name Cæſar, neither of whom ever ſaw, or will ſee the ſpot ſo furiouſly contended for: And very few of thoſe creatures, who thus mutually butcher one another, ever beheld the animal for whom they cut each others throats. From time immemorial this has been the way of mankind almoſt over all the earth. What an exceſs of madneſs is this! And how deſervedly might a ſuperior Being cruſh to atoms this earthly ball, the bloody neſt of ſuch ridiculous murderers!"

4thly, The moſt *impious* ſins; for inſtance that of *idolatry*: "Before the coming of Chriſt, ſays a late Divine, all the polite and barbarous nations among the Heathens plunged into it with equal blindneſs. And the Jews were ſo ſtrongly wedded to it, that God's miraculous interpoſition, both by dreadful judgments and aſtoniſhing mercies, could not for 800 years reſtrain them from committing it in the groſſeſt manner."

Nor need we look at either Heathens or Jews, to ſee the proneneſs of mankind to that deteſtable crime; Chriſtians alone can prove the charge. To this day, the greateſt part of them pray to dead men and dead women; bow to images of ſtone and croſſes of wood; and make, adore,

and ſwallow down, the wafer-god: And thoſe who pity them for this ridiculous idolatry, till converting grace interpoſes, daily *ſet up their idols in their hearts*, and, without going to the plain of Dura, ſacrifice all to the King's *golden* image.

And *5thly*, The moſt *diabolical* ſin; *Perſecution*, that favourite offſpring of *Satan transformed into an angel of light*. *Perſecution*, that bloody hypocritical monſter, which carries a bible, liturgy, and a bundle of canons in one hand with fire, faggots, and all the weapons invented by cruelty in the other; and with ſanctified looks diſtreſſes, racks, or murders men, either becauſe they love God, or becauſe they cannot all think alike.

Time would fail to tell of thoſe, who, on religious accounts, have been ſtoned and ſaw'd aſunder by the Jews, caſt to the lions and burnt by the Heathens, ſtrangled and impal'd by the Mahometans, and butchered all manner of ways by the Chriſtians.

Yes, we muſt confeſs it, Chriſtian Rome hath glutted herſelf with the blood of martyrs which heatheniſh Rome had but comparatively taſted: And when Proteſtants fled from her bloody pale, they brought along with them too much of her bloody ſpirit. Prove the ſad affection, poor Servetus: When Romiſh inquiſition had forced thee to fly to Geneva, what reception didſt thou meet with in that reformed city?

Ala

Alas! the Papiſts had burned thee in effigy, the Proteſtants burned thee in reality, and Molock triumphed to ſee the two oppoſite parties agree in offering him the human ſacrifice.

So univerſally reſtleſs is the ſpirit of perſecution, which inſpires the unrenewed part of mankind, that when people of the ſame religion have no outward oppoſer to tear, they bark at, bite, and devour one another. Is it not the ſame bitter zeal that made the Phariſees and Sadduces among the Jews, and now makes the ſects of Ali and Omar among the Mahometans, thoſe of the Janſeniſts and Moliniſts among the Papiſts, and thoſe of the Calviniſts and Arminians among the Proteſtants, oppoſe each other with ſuch acrimony and virulence?

But let us look around us at home: When perſecuting Popery had almoſt expired in the fires in which it burned our firſt church-men, how ſoon did thoſe who ſurvived them commence perſecutors of the Preſbyterians? When theſe, forced to fly to America for reſt, got there the ſtaff of power in their hand, did they not in their turn fall upon, and even hang the Quakers? And now that an act of toleration binds the monſter, and the laſh of pens conſecrated to the defence of our civil and religious liberties, makes him either afraid or aſhamed of roaring aloud for his prey; does he not ſhew by his ſupercilious looks, malicious ſneers, and ſettled contempt of vital piety, what he would do, ſhould an oppor-

tunity offer? And does he not ſtill, under artful pretences, go the utmoſt length of his chain to wound the reputation of thoſe whom he cannot devour, and inflict at leaſt † *academic death* upon thoſe whoſe perſon is happily ſecured from his rage?

O ye unconverted among mankind, if all theſe abominations every where break out upon you; what cages of unclean birds, what neſts ſwarming with cruel vipers, are your *deceitful and deſperately wicked hearts!*

XXV. ARGUMENT.

How dreadfully fallen is man, if he has not only a propenſity to commit the above-mentioned ſins, but to tranſgreſs the divine commands with a variety of ſhocking aggravations! Yes, mankind are prone to ſin:

I. *Immediately*, by a kind of evil inſtinct: As children, who peeviſhly ſtrike the very breaſt they ſuck; and betray the rage of their little hearts, by ſobbing and ſwelling, ſometimes till by forcing their bowels out of their place they bring a rupture upon themſelves; and frequently till they are black in the face, and almoſt ſuffocated.—II. *Deliberately*, as thoſe multitudes who having life and death clearly ſet before them wilfully, obſtinately chuſe the way that leads to certain

† See Pietas Oxonienſis.

certain deſtruction. — III. *Repeatedly*, witneſs liars, who becauſe their crime coſts them but a breath, frequently commit it at every breath.— IV. *Continually*, as rakes, who would make their whole life one uninterrupted ſcene of debauchery, if their exhauſted ſtrength or purſe did not force them to intermit their lewd practices, tho' not without a promiſe to renew them again at the firſt convenient opportunity.—V. *Treacherouſly*, as thoſe Chriſtians who forget divine mercies and their own repeated reſolutions, break thro' the ſolemn vows and promiſes made in their ſacraments, and ſinning with an high hand againſt their profeſſion, perfidiouſly fly in the face of their conſcience, the church, and their Saviour. —VI. *Daringly*, as thoſe who ſteal under the gallows, openly inſult their parents or their king, laugh at all laws human and divine, and put to defiance all that are inveſted with power to ſee them executed.—VII. *Triumphantly*, as the vaſt number of thoſe who glory in their ſhame, ſound aloud the trumpet of their own wickedneſs, and boaſt of their horrid, repeated debaucheries, as admirable and praiſe-worthy deeds.—VIII. *Progreſſively*, till they have filled up the meaſure of their iniquities, as individuals; witneſs Judas, who from covetouſneſs proceeded to hypocriſy, theft, treaſon, deſpair and ſelf-murder: Or, as a *nation*; witneſs the Jews, who, after deſpiſing and killing their prophets, rejected even the Son of God, affirmed he was *mad*, ſtigmatized him with

with the name of *Deceiver*, ſaid, he was *Beelzebub* himſelf, offered him all manner of indignities, bought his blood, prayed it might be on them and their children, reſted not till they had put the Prince of Life to the moſt ignominious death; and, horrible to ſay! made ſport with the groans which rent the rocks around them, and threw the earth into convulſions under their feet.—IX. *Unnaturally:* (1.) By aſtoniſhing barbarities: As the women who murder their own children, the Greeks and Romans who commonly expoſed them to be the living prey of wild beaſts, the ſavages who knock their aged parents on the head, the Cannibals who roaſt and eat their priſoners of war, and ſome revengeful people who, to taſte all the ſweetneſs of their deviliſh paſſion, have murdered their enemy and eaten up his liver and heart. (2.) By the moſt diabolical ſuperſtitions: As the Iſraelites who, when they had *learned the works of the Heathens, ſacrificed their ſons and their daughters to devils*, and by the horrible practices of witchcraft endeavoured to raiſe, and deal with, infernal ſpirits: And (3.) by the moſt preposterous gratifications of ſenſe; witneſs the inceſts † and rapes committed in this land, the infamous

† The reaſon which engaged the publiſher of theſe ſheets to preach to ſome of the colliers in his neighbourhood, was the horrid length they went in immorality. One of them whoſe father was hanged, upon returning himſelf from tranſportation, in cool blood attempted to raviſh his own daughter in the preſence of his own wife, and was juſt prevented from compleating his crime,

famous fires which drew fire and brimstone down from heaven upon accursed cities; and the horrible lusts of the Canaanites, though alas! not confined to Canaan; which gave birth to the laws recorded, Lev. xviii. 7, 23. and xx. 16. Laws that are at once the disgrace of mankind, and the proof of my assertion.—X. What is most astonishing of all, *by Apostacy:* As those who having *begun in the spirit*, and *tasted* the bitterness of repentance, *the good word of God, and the powers of the world to come, make shipwreck of the faith, deny the Lord that bought them, account the blood of the covenant wherewith they were sanctify'd an unholy thing*; and so scandalously *end in the flesh*, that they are justly compared to *trees withered, plucked up by the roots, twice dead*, and to *raging waves of the sea foaming out their own shame, to whom is reserved the blackness of darkness for ever.*

Good God! what line can fathom an abyss of corruption, the overflowings of which are more or less attended with these multiplyed and shocking aggravations?

XXVI. ARGUMENT.

If the force of a torrent may be known by the height, and number of the banks which it overflows;

the utmost exertion of the united strength of the mother and child. When brutish ignorance, and heathenish wickedness break out into such unnatural enormities, who would not break through the hedge of canonical regularity?

flows; the ſtrength of this corruption will be rightly judged of, if we advert to the high and numerous dikes raiſed to ſtem it, which it nevertheleſs continually breaks through.

Ignorance and debauchery, injuſtice and impiety, in all their ſhapes, ſtill overſpread the whole earth, notwithſtanding innumerable means uſed in all ages to ſuppreſs and prevent them.

The almoſt total extirpation of mankind by the deluge, the fiery ſhowers that conſumed Sodom, the ten Egyptian plagues, the captivities of the Jews, the deſtruction of thouſands of cities and kingdoms, and millions of more private judgments, never ſtopped immortality in any one country or nation.

The ſtriking miracles wrought by prophets, the alarming ſermons preached by divines, the infinite number of good books publiſhed in almoſt all languages, and the founding of millions of churches, religious houſes, ſchools, colleges, and univerſities, have not yet cauſed impiety to hide its brazen face any where. The making of all ſorts of excellent laws, the appointing of magiſtrates and judges to put them in force, the forming of aſſociations for the reformation of manners, the filling of thouſands of priſons, and erecting of millions of racks and gallows, have not yet ſuppreſſed one vice.

And what is moſt amazing of all, the life, miracles, ſufferings, death, and heavenly doctrine of the Son of God; the labours, writings and martyrdom

artyrdom of his disciples; the example, warn-
gs, and intreaties of millions that have lived
d died in the faith; the blood of myriads of
artyrs, the strivings of the holy Spirit, the
eadful curses of the law, and the glorious pro-
ises of the gospel—All these means together
ve not extirpated immorality, and prophane-
ss out of one single town or village in all the
orld; no, nor out of one single family for any
ngth of time. And this will probably continue
be the desperate case of mankind, till the Lord
ys to his powerful hand, seconds these means
the *continued* strokes of the sword of his Spirit,
id according to his promise causes *righteousness*
cover the earth, as the waters cover the sea.

Is not this a demonstration founded on matter
fact, that human corruption is not only deep
the ocean, but impetuous as an overflowing
er, which breaks down all its banks, and
aves marks of devastation in every place? This
ll still appear in a clearer light, if we consider
e strong opposition which our natural depravity
akes to divine grace in the unconverted.

XXVII. ARGUMENT.

When the Lord, by the rod of affliction, *the*
ord of the Spirit, and the power of his grace,
acks the hard heart of a sinner; how obsti-
tely does he resist the sharp, though gracious
operation!

operation! To make an honourable and vigorous defence, he puts on the ſhining robes of his formality; he ſtands firm in the boaſted armour of his moral powers; he *daubs with untempered morter* the ruinous *wall* of his conduct; with ſelf-righteous reſolutions and phariſaic profeſſions of virtue he builds, as he thinks, an impregnable tower; he muſters and draws up in battle array his poor works, artfully putting in the front thoſe that make the fineſt appearance, and carefully concealing the vices which he can neither diſguiſe, nor dreſs up in the regimentals of virtue.

In the mean time he prepares *the carnal weapons of* his *warfare*, and raiſes the battery of a multitude of objections to ſilence the truth that begins to gall him. He affirms "the preachers of it are *deceivers* and *mad men*;" till, he ſees the Jews and Heathens fixed even upon Chriſt and St. Paul the very ſame opprobious names: He calls it a "new doctrine;" till he is obliged to acknowledge that it is as old as the Reformers, Apoſtles, and Prophets: He ſays it is "fancy, deluſion, enthuſiaſm;" till the bleſſed effects of it on true believers conſtrain him to drop the trite and ſlanderous aſſertion: He declares that "it drives people out of their ſenſes, or makes them melancholy" till he is compelled to confeſs, that *the fear of the Lord is the beginning of wiſdom*, and that none are ſo happy and joyful as thoſe who truly love and zealouſly ſerve

God

God: He urges that "it deſtroys good works;" till a ſight of the readineſs of believers, and of his own backwardneſs, to perform them, makes him aſhamed of the groundleſs accuſation: He will tell you twenty times over, "There is no need of ſo much ado;" till he diſcovers the folly of being careleſs on the brink of *eternal ruin*, and obſerves that the nearneſs of *temporal danger* puts him upon the utmoſt exertion of all his powers. Perhaps to get himſelf a name among his prophane companions, he lampoons the Scriptures, or *caſts out firebrands and arrows* againſt the deſpiſed diſciples of Jeſus, "they are all poor and illiterate," ſays he, "fools or knaves, cheats and hypocrites," &c. &c. till the word of God ſtops his mouth, and he ſees himſelf the greateſt hypocrite with whom he is acquainted.

When by ſuch heavy charges he has long kept off the truth from his heart, and the ſervants of God from his company, this kind of ammunition begins to fail, and he barricades himſelf with the fear of being undone in his circumſtances, till experience convinces him, that *No good thing ſhall God with-hold from them that live a godly life*, and that *All things ſhall be added to them who ſeek firſt the kingdom of God.* He then hides himſelf in the crowd of the ungodly, and ſays, "if he periſhes, many will ſhare the ſame fate;" till he ſees the glaring abſurdity of going to hell for the ſake of company. He ſhelters at firſt under the protection of the rich, the great,

the learned of the world; till the mines of their wickedneſs ſpringing on all ſides around him, make him fly *to the ſanctuary of the Lord*; and *there he* ſees the ways, and *underſtands the end of theſe men.*

When all his batteries are ſilenced, and a breach is made in his conſcience, he looks out for ſome ſecret way to leave Sodom, without being taken notice of, and derided by thoſe who fight under Satan's banner; and the fear of being taken for one of them that *fly from the wrath to come*, and openly take the part of a holy God againſt a ſinful world, *pierces him through with many ſorrows.* Are the outworks taken, has he been forced to part with his groſs immoralities, he has generally recourſe to a variety of ſtratagems: Sometimes he publicly diſmiſſes Satan's garriſon, *fleſhly luſts which war againſt the* godly, and keep under the ungodly *ſoul*; but it is only to let them in again ſecretly, either one by one, or with forces *ſeven* times greater, *ſo that his laſt ſtate is worſe than the firſt.* At other times he hoiſts up the white flag of truth, apparently yields to conviction, favours the miniſters of the goſpel, admits the language of Canaan, and warmly contends for evangelical doctrines: But alas! the place has not ſurrendered, his heart is not given up to God; ſpiritual wickedneſs, under fair ſhows of zeal, ſtill keeps poſſeſſion for *the God of this world*; and the ſhrewd hypocrite artfully

ully imitates the behaviour of a true Iſraelite, juſt
s *Satan transforms himſelf into an angel of light.*
Is he at laſt deeply convinced that the only
neans of eſcaping deſtruction, and capitulating
o advantage, is to deliver up the traitor *Sin?*
Yet what a long parley does he hold about it!
What a multitude of plauſible reaſons does he
dvance to put it off from day to day! "He is
yet young—The Lord is merciful—All have
their foibles—We are here in an imperfect
ſtate—It is a little ſin—It may be conſiſtent
with loyalty to God—It hurts no body but
himſelf—Many pious men were once guilty of
it—By and by he will repent as they did, &c.
&c." When louder ſummons and increaſing
ars compel him to renounce *the luſts of the fleſh,*
ow ſtrongly does he plead for *thoſe of the mind!*
nd after he has given up his boſom-ſin with his
os, how treacherouſly does he hide it in the in-
oſt receſſes of his heart!

Never did a beſieged town diſpute the ground
th ſuch obſtinacy, and hold out by ſuch a va-
ety of ſtratagems, as corrupt man ſtands it out
ainſt the repeated attacks of truth and grace.
he yields at all, it is ſeldom before he is
ought to the greateſt extremity. He *feeds on*
duſt of the earth; he tries to *fill his* ſoul *with*
huſks of vanity; and fares hard on ſounds,
mes, forms, opinions, withered experiences,
notions of faith, and empty profeſſions of
pe; till the *mighty famine ariſes*, and the into-

 lerable

lerable want of ſubſtantial bread forces him to ſurrender at diſcretion, and without reſerve.

Some ſtand it out thus againſt the God of their ſalvation ten or twenty years; and others never yield, till the terrors of death ſtorm their affrighted ſouls, their laſt ſickneſs batters down their tortured bodies, and *the poiſon of the arrows of the Almighty drinks up their* waſted *ſpirits*. What a ſtrong proof is this of the inveteracy and obſtinacy of our corruption!

XXVIII. ARGUMENT.

But a ſtill ſtronger may be drawn from the amazing ſtruggles of God's children with their depravity, even after they have through grace powerfully ſubdued, and glorioufly triumphed over it. Their Redeemer himſelf *is the Captain of their ſalvation:* They are imbarked with him and bound for heaven: They look at the compaſs of God's word: They hold the rudder of ſincerity: They croud all the ſails of their good reſolutions, and pious affections, to catch the gales of divine aſſiſtance: They *exhort one another daily*, to ply the oars of faith and prayer with watchful induſtry: Tears of deep repentance and fervent deſire often bedew their faces in the pious toil: They would rather die than draw back to perdition; but alas! the ſtream of corruption is ſo impetuous, that it often prevents their making any ſenſible progreſs in their ſpiritual voyage:

And

And if in an unguarded hour they drop the oar, and faint in *the work of faith*, *the patience of hope*, or *the labour of love*, they are presently carried down into the dead sea of religious formality, or the whirlpools of scandalous wickedness. Witness the lukewarmness of the Laodiceans, the adultery of David, the perjury of Peter, and the shameful flight of all the disciples.

XXIX. ARGUMENT.

When evidences of the most opposite interest agree in their deposition of a matter of fact, its truth is greatly corroborated. To the last argument taken from some sad experiences of God's people, I shall therefore add one drawn from the religious rites, and honest confessions of the very Heathens.

When they made their temples stream with the blood of slaughtered hecatombs, did they not often explicitly deprecate the wrath of heaven and impending destruction? And was it not a sense of their guilt and danger, and an hope that the punishment they deserved might be transferred to their bleeding victims, which gave birth to their numerous expiatory and propitiatory sacrifices? If this must be granted, it is plain those sacrifices were so many proofs, that the considerate Heathens were not utter strangers to their corruption and danger.

But let them ſpeak their own ſentiments. Not to mention their allegorical fables of Prometheus, who brought a curſe upon earth by ſtealing fire out of heaven; and of Pandora, whoſe fatal curioſity let all ſorts of woes and diſeaſes looſe upon mankind: Does not Ovid in his Metamorphoſes give a ſtriking account of the fall, and its dreadful conſequences? Read his deſcription of the golden age, and you ſee Adam in paradiſe; proceed to the iron age, and you behold the horrid picture of our conſummate wickedneſs.

If the ancients had no idea of that native propenſity to evil, which we call *original depravity*; what did Plato mean by our * *Natural wickedneſs?* And Pythagoras by † *The fatal companion, the noxious ſtrife that lurks within us, and was born along with us?* Did not Solon take for his motto the well known ſaying, which, though ſo much neglected now, was formerly written in golden capitals over the door of Apollo's temple at Delphos, ‡ *Know thyſelf?* Are we not informed by Heathen hiſtorians that Socrates, the Prince of the Greek Sages, acknowledged he was naturally prone to the groſſeſt vices? Does

* Κακια εν φυσει. Hence that excellent definition of true religion, Θεραπεια Ψυχης, The cure of a diſeaſed ſoul.

† Λυσρη γαρ συνοπαδος ερις βλαπτουσα λελησθαι
Συμφυτος. Aur. Carm.

‡ Γνωθι σεαυτον.

Does not Seneca, the beſt of the Roman philoſophers obſerve, † *We are born in ſuch a condition that we are not ſubject to fewer diſorders of the mind than of the body?* Yea, that ‡ *All vices are in all men, though they do not break out in every one:* And that, § *To confeſs them is the beginning of our cure?* And had not Cicero lamented before Seneca, that *Men are brought into life by nature as a ſtep-mother, with a naked, frail and infirm body; and a ſoul prone to divers luſts?*

Even ſome of the ſprightlieſt poets bear their teſtimony to the mournful truth I contend for. Propertius could ſay, ‖ *Every body has a vice to which he is inclined by nature.* Horace declared, that †*No one is born free from vices,* and that *he is the beſt man who is oppreſſed with the leaſt*—That § *Mankind ruſh into wickedneſs, and always deſire what is forbidden*—That † *youth hath the ſofineſs of wax to receive vicious impreſſions, and the hardneſs of a rock to reſiſt virtuous admonitions*—In a word; That *we are mad enough to*

† Hac conditione nati ſumus: Animalia obnoxia non pauciori-bus animi quam corporis morbis.

‡ Omnia in omnibus vitia ſunt, ſed non omnia in ſingulis exant.

§ Vitia ſua confiteri ſanitatis principium eſt.

‖ Unicuique dedit vitium natura creato.

† Nam vitiis nemo ſine naſcitur, optimus ille eſt
Qui minimis urgetur.

‡ Gens humana ruit per vetitum nefas.

§ Nitimur in vetitum ſemper cupimus que negata.

† Cereus in vitium flecti, monitoribus aſper.

to attack heaven itself, and that *our repeated crimes do not suffer the God of heaven to lay by his wrathful thunderbolts.*‡

And Juvenal, as if he had understood what St. Paul says of the *carnal mind*, affirms that § *Nature unchangeably fixt* tends, yea *runs back to wickedness*, as bodies to their center.

Thus the very depositions of the Heathens, in their lucid intervals, as well as their sacrifices, prove the depravity and danger of mankind.

XXX. ARGUMENT.

And yet, O strange infatuation! *vain man will be wise*, and wicked man pretends to be righteous! Far from repenting in the dust; he pleads his innocence, and claims the rewards of imaginary merit! Incredible as the assertion is, a thousand witnesses are ready to confirm it.

Come forth ye natural sons of virtue, who with scornful boasts attack the doctrine of man's depravity: To drown the whispers of reason and experience, sound each your own trumpet—Thank God you "are not as other men"—Inform us you "have a good heart," and "a clear conscience;" assure us you "do your duty, your endeavours, your best endeavours" to please the author of your lives—Vow you "never were guilty

‡ Cælum ipsum petimus stultitia; neque
Per nostrum patimur scelus
Iracunda Jovem ponere fulmina.

§ Ad mores natura recurrit.
Damnatos fixa et mutari nescia.

guilty of any crime, never did any harm"—And tell us you hope to mount to heaven, on the ſtrong pinions of your "good works, and pious reſolutions."

When you have thus acted the Phariſee's part before your fellow-creatures; go to your Creator, and aſſume the character of the Publican. Confeſs with your lips, you are *miſerable ſinners*, who *have done what* you *ought not to have done, and left undone what* you *ought to have done*; proteſt *there is no health in* you; complain *the remembrance of your ſins is grievous unto you, and the burden of them intolerable:* But remember, O ye ſelf-righteous Formaliſts, that by this glaring inconſiſtency, you give the ſtrongeſt proof of your unrighteouſneſs. You are nevertheleſs modeſt when compared with your brethren of the Romiſh church.

Theſe, far from thinking themſelves *unprofitable ſervants*, fancy they are literally *righteous over-much*. Becoming merit-mongers they make a ſtock of their works of ſupererogation, ſet up ſhop with the righteouſneſs they can ſpare to others, and expoſe to ſale indulgences and pardons out of their pretended treaſury. Nor are there wanting ſons of Simon who with ready money purchaſe, as they think, not *livings* in the Church below; but, which is far preferable, *ſeats* in the Church above, and *good places* at the heavenly court.

Wa

Was ever a robe of righteouſneſs (I had almoſt ſaid a fool's coat) ſo coarſely woven by the ſlaves of impoſture and avarice; and ſo dearly bought by the ſons of ſuperſtition and credulity?

O ye ſpiritual Ethiopians, who paint yourſelves all over with the corroding white of hypocriſy, and after all are artful enough to put on the robe of humble modeſty—Ye that borrow virtue's robes to procure admiration, and put on religion's cloak to hide your ſhameful deformity—Ye that deal in external righteouſneſs, to carry on with better ſucceſs the moſt ſordid of all trades, that of *Sin*; of the worſt of ſins, *Pride*; of the worſt pride, that which is *ſpiritual*—Ye numerous followers of thoſe whom the Prophet of Chriſtians called crafty *Serpents*, and ſoft *brood of Vipers*—Ye to whom he declared that publicans and harlots ſhall enter into the kingdom of heaven before you; if I call you in laſt to prove the deſperate wickedneſs of the human heart, it is not becauſe I eſteem you the weakeſt advocates of the truth I contend for, but becauſe you really are the ſtrongeſt of my witneſſes.

And now, candid Reader, forget not plain matter of fact; recollect the evidence given by reaſon; paſs ſentence upon theſe laſt arguments which I have offered to thy conſideration; and ſay, whether man's diſpoſition and conduct towards his Creator, his fellow-creatures, and himſelf, does not abundantly prove that he is by nature in a fallen and loſt eſtate.

FOURTH

FOURTH PART.

THE preceding Arguments recommend themſelves to the common ſenſe of thinking Heathens, and the conſcience of reaſonable Deiſts; as being all taken from thoſe two amazing Volumes which are open to, and legible by, all; the *World*, and *Man*. The following are taken from a third Volume, the *Bible*, deſpiſed by the wits of the age, merely becauſe they ſtudy and underſtand it even leſs than the other two. The Bible! ſays one of them with a ſmile, ſave yourſelf the trouble of producing arguments drawn from that old legend, unleſs you firſt demonſtrate its authenticity by the noble faculty to which you appeal in theſe pages." For the ſake of ſuch objectors I here premiſe, by way of diſcuſſion, a few rational arguments to evince, as far as my contracted plan will allow, the divine authority of the ſcriptures.

I. The ſacred pen-men, the Prophets and Apoſtles were holy excellent men, and *would* not; artleſs illiterate men, and therefore *could* not, lay the horrible ſcheme of deluding mankind. The hope of gain did not influence them, for

for they were ſelf-denying men that left all, to follow a Maſter who *had not where to lay his head* and whoſe grand initiating maxim was, *Except a man forſake all that he hath, he cannot be my diſciple.* They were ſo diſintereſted, that they ſecured nothing on earth but hunger and nakedneſs, ſtocks and priſons, racks and tortures; which indeed was all that they could, or did expect in conſequence of Chriſt's expreſs declarations. Neither was a deſire of honour the motive of their actions; for their Lord himſelf was treated with the utmoſt contempt, and had more than once aſſured them, that they ſhould certainly ſhare the ſame fate; beſides, they were humble men, not above working as mechanics for coarſe maintenance, and ſo little deſirous of human regard, that they expoſed to the world the meanneſs of their birth and occupations, their great ignorance and ſcandalous falls. Add to this that they were ſo many, and lived at ſuch diſtance of time and place from each other, that had they been impoſtors, it would have been impracticable for them to contrive, and carry on a forgery without being detected. And as they neither would nor could deceive the world, ſo they neither could nor would be deceived themſelves. For they were days, months, and years, eye and ear-witneſſes of the things which they related; and when they had not the the fulleſt evidence of important facts, they inſiſted upon new proofs and even upon ſenſible demonſtrations; as ſo

inſtanc

ſtance Thomas, in the matter of our Lord's ſurrection, *John* xx. 25. And to leave us no om to queſtion their ſincerity, moſt of them yfully ſealed the truth of their doctrines with eir own blood. Did ſo many and ſuch arks of veracity ever meet in any other au- ors?

2. But even while they lived, they confirmed eir teſtimony by a variety of miracles, wrought divers places, and for a number of years; metimes before thouſands of their enemies, as e miracles of Chriſt and his diſciples; ſome- nes before hundreds of thouſands, as thoſe of ſoſes. Theſe miracles were ſo well known and teſted, that when both Chriſt and Moſes ap- aled to their authenticity, before their bittereſt poſers, mentioning the perſons upon whom, well as the particular times when, and the aces where, they had been performed; the cts were never denied, but paſſed over in ſi- nce, or maliciouſly attributed to the Prince of e Devils. By ſuch a pitiful ſlander as this, Por- yry, Hierocles, Celſus, and Julian the Apoſ- e, thoſe learned and inveterate enemies of riſtianity, endeavoured (as the Phariſees had ne before them) to ſap the argument founded on the miracles of Chriſt and his diſciples. ſure then as God would never have diſplayed

his arm in the moſt * aſtoniſhing manner for the ſupport of impoſture, the ſacred pen-men had their commiſſion from the Almighty, and their writings are his *living oracles*.

3. Reaſon itſelf dictates, that nothing but the plaineſt matter of fact, could induce ſo many thouſands of prejudiced and perſecuting Jews, to embrace the humbling, ſelf-denying doctrine of the croſs, which they ſo much deſpiſed and abhorred. Nothing but the cleareſt evidence ariſing from undoubted truth, could make multitudes of lawleſs, luxurious heathens receive, follow, and tranſmit to poſterity the doctrine and writings of the Apoſtles; eſpecially at a time when the vanity of their pretenſions to miracles, and the gift of tongues, could be ſo eaſily diſcovered, had they been impoſtors:—At a time when the profeſſion of chriſtianity expoſed perſons of all ranks to the greateſt contempt, and moſt imminent danger. In this reſpect the caſe of the primitive chriſtians widely differed from that of Mahomet's followers: For thoſe who adhered to the warlike, violent impoſtor ſaved their lives and properties, or attained to honour, by their new, eaſy,

* Once indeed the Lord permitted the Magicians of Egypt ſo to uſe their art, as to counterfeit for a time ſome of Moſes miracles; but it was only to make the authenticity of others more conſpicuous; this being the happy effect of the conteſt, when thoſe miniſters of Satan withdrew confounded, and forced to acknowledge that the finger of God was evidently diſplayed through the rod of their antagoniſt.

eaſy, and fleſh-pleaſing religion: But thoſe who devoted themſelves to the meek, ſelf-denying, crucified Jeſus, were frequently ſpoiled of their goods, and cruelly put to death; or if they eſcaped with their lives, were looked upon as the very dregs of mankind. Add to this, that ſome of the moſt profound parts of the ſcriptures were addreſſed to the inhabitants of polite Greece and triumphant Rome, among † whom philoſophy and literature, with the fine arts and the ſciences, were in the higheſt perfection; and who conſequently were leſs liable to be the dupes of forgery and impoſture. On the contrary, groſs ignorance overſpread thoſe countries where Mahomet firſt broached his abſurd opinions, and propagated them with the ſword: A ſure ſign this that he ſacred writers did not, like that impoſtor,

 avail

† *Not many Noble, not many Wiſe are called*, ſays the Apoſtle; nerthelefs ſome of both, even at the riſe of chriſtianity, openly ood up for its truth. Among the *noble* we find Joſeph a mer of the great jewiſh council, Dionyſius one of the Judges at thens, and Flavius Clemens a Roman Senator; and among the *iſe*, Quadratus, Ariſtides, and Athenagoras, Athenian Philoſophers; Clemens, Arnobius, Ammonius, Anatolius, &c. men great learning at Alexandria; and at Rome Juſtin martyr and ertullian, both famous apologiſts for the religion of Jeſus, the tter of whom in the ſecond century told the Roman Governors, at their corporations, councils, and armies, and the Emperor's lace, were full of chriſtians: Nor is this improbable, ſince ſo rly as St. Paul's days *the Saints of Ceſar's houſehold ſaluted* thoſe of e Roman Provinces. Phil. iv. 22. How credulous are they ho can believe that perſons of ſuch rank and learning could be luded by jewiſh fiſhermen into the worſhip of a crucified Imſtor!

avail themſelves of the ignorance, weakneſs, and helpleſſneſs of their followers to impoſe falſehood upon them.

4. When the authenticity of the miracles was atteſted by thouſands of living witneſſes, religious rites were inſtituted and performed by hundreds of thouſands, agreeable to ſcripture injunctions, in order to perpetuate that authenticity. And theſe ſolemn ceremonies have ever ſince been kept up in all parts of the world; the *Paſſover* by the Jews, in remembrance of Moſes's miracles in Egypt; and the *Euchariſt* by Chriſtians, as a memorial of Chriſt's death, and the miracles that accompanied it, ſome of which are recorded by Phlegon the Trallian, an heathen hiſtorian.

5. The Scriptures have not only the external ſanction of miracles, but the internal ſtamp of the omniſcient God by a variety of prophecies; ſome of which have already been moſt exactly confirmed by the event predicted; witneſs the riſe and fall of the four grand monarchies according to Daniel's prophecy, chap. ii and vii; and the deſtruction of Jeruſalem foretold by Chriſt, Matt. xxiv. 2. And others are every day fulfilled in the face of infidels, particularly the perſecution of the real diſciples of Chriſt in our own times, as well as in all ages: See Matt. x. 22, 35. John xv. 20. and Gal. iv. 29; and the preſent, miſerable ſtate of the Jews, ſo exact-

actly described by Moſes above three thouſand years ago. See Deut. xxviii. 65.

6. This ſcattered, deſpiſed people, the irreconcileable enemies of the Chriſtians, keep with amazing care the old teſtament, full of the prophetic hiſtory of Jeſus Chriſt, and by that means afford the world a ſtriking proof that the new teſtament is true; and Chriſtians in their turn ſhow that the old teſtament is abundantly confirmed and explained by the new. The Earl of Rocheſter, the great wit of the laſt century, was ſo ſtruck with this proof, that upon reading the 53d chap. of Iſaiah, with floods of penitential tears he lamented his former infidelity, and warmly embraced the faith which he had ſo publicly ridiculed.

7. To ſay nothing of the venerable antiquity and wonderful preſervation of thoſe books, ſome of which are by far the moſt ancient in the world: To paſs over the inimitable ſimplicity or true ſublimity of their ſtile; they carry with them ſuch characters of truth as command the reſpect of every unprejudiced reader.

They open to us the myſtery of the creation, the nature of God, angels, and man, the immortality * of the ſoul, the end for which we were

 made,

* It is remarkable that the wiſeſt heathens, with all their philoſophy, ſeldom attained to a full aſſurance of the immortality of the ſoul. Cicero himſelf ſays: Nekio quomodo dum ſcribo [illegible] or; cùm poſui librum, et meum ipſe de immortalitate [illegible] um cœpi cogitare, aſſentio omnis illa elabitur. Parad. [illegible]

made, the origin and connection of moral and natural evil, the vanity of this world and the glory of the next. There we see inspired shepherds, tradesmen, and fishermen surpassing as much the greatest philosophers, as these did the herd of mankind, both in meekness of wisdom and sublimity of doctrine——There we admire the purest morality in the world, agreeable to the dictates of sound reason, confirmed by the witness which God has placed for himself in our breast, and exemplified in the lives of men of like passions with ourselves——There we discover a vein of ecclesiastical history and theological truth, consistently running through a collection of sixty six different books, written by various authors, in different languages, during the space of above 1500 years——There we find, as in a deep and pure spring, all the genuine drops and streams of spiritual knowledge, which can possibly be met with in the largest libraries——There the workings of the human heart are described, in a manner that demonstrates the inspiration of the searcher of hearts——There we have a particular account of all our spiritual maladies with their various symptoms, and the method of a certain cure; a cure that has been witnessed by millions of martyrs and departed saints, and is now enjoyed by thousands of good men, who would account it an honour to seal the truth of the scriptures with their own blood—There you meet with the noblest strains of penitential and joyous devotion

adapted

adapted to the diſpoſitions and ſtates of all travellers to Sion——And there you read thoſe awful threatnings and chearing promiſes, which are daily fulfilled in the conſciences of men, to the admiration of believers, and the aſtoniſhment of attentive infidels.

8. The wonderful efficacy of the Scriptures is another proof that they are of God. When they are faithfully opened by his miniſters, and powerfully applied by his Spirit, they *wound and heal*, they *kill and make alive*, they alarm the careleſs, enrage the wicked, direct the loſt, ſupport the tempted, ſtrengthen the weak, comfort mourners, and nouriſh pious ſouls. As the woman of Samaria ſaid of Jeſus, *Come ſee a man that told me all that ever I did: Is not this the Chriſt!* Good men can ſay of the Bible, "Come, ſee a Book that told me all that was in my heart, and acquainted me with the various trials and dangers I have met with in my ſpiritual travels; a book where I have found thoſe truths, which, like a divinely tempered ſword, have cut my way through all the ſnares and forces of my ſpiritual adverſaries; and by whoſe directions my ſoul has happily entered the paradiſe of divine and brotherly love, which I now enjoy. Is not this the book of God?"

9. To conclude: It is exceedingly remarkable, that the more humble and holy people are; the more they read, admire, and value the ſcriptures; and on the contrary, the more ſelf conceited,

ed, worldly-minded, and wicked; the more they neglect, deſpiſe, and aſperſe them.

As for the objections which are raiſed again ſt their perſpicuity and conſiſtency, thoſe who are both pious and learned know, that they are generally founded on prepoſſeſſion, and the want of underſtanding in ſpiritual things; or on our ignorance of ſeveral cuſtoms, idioms, and circumſtances, which were perfectly known when thoſe books were written. Frequently alſo the *immaterial* error ariſes merely from a wrong punctuation, or a miſtake of copiers, printers or tranſlators; as the daily diſcoveries of pious critics, and ingenuous confeſſions of imprejudiced inquirers, abundantly prove.

After this ſhort demonſtration of the divine authority of the Scriptures, I may, conſiſtently with the plan of *an Appeal to Reaſon*, produce from *them* a few more arguments, to prove the original depravity and loſt eſtate of mankind.

XXXI. ARGUMENT.

The ſpiritual life of the ſoul conſiſts in it union with God, as the natural life of the body does in its union with the ſoul: And as poiſon and the ſword kill the latter, ſo unbelief and ſi deſtroy the former.

The firſt man was endued with this double life *God*, ſays the divine hiſtorian, *breathed into hi the breath of lives, and he became a living* bod an

and a living *ſoul:* He had both an animal life in common with beaſts, and a ſpiritual life in common with angels. St. Paul, who calls this angelical life *the life of God*, intimates that it conſiſted both *in* that experimental *knowledge* of our Creator, wherein, ſays our Church, " ſtandeth our everlaſting life," and *in righteouſneſs and true holineſs*, the moral and moſt glorious image of the ſupreme Being.

To ſuppoſe man was created void of this eſſential *knowledge* and *holy love*, is to ſuppoſe he came very wicked out of the hands of the Parent of all good: For what is a rational creature that neither *knows* nor *loves* his Creator, but a monſter of ſtupidity and ingratitude, a wretch actually dead to God and deſerving preſent death?

When the Lord therefore ſaid to man, *in the day that thou eateſt thereof*, that is, in the day that thou ſinneſt, *thou ſhalt ſurely die*, it was as if he had ſaid: " In that very day, ſin ſhall aſſuredly ſeparate between thee and the God of thy life: Thou ſhalt certainly loſe the glorious view which thou haſt of my boundleſs goodneſs and infinite perfections: Thou ſhalt infallibly quench the ſpirit of ardent love, and ſtop the breath of delightful praiſe, by which thou liveſt both to my glory and thy comfort: And thy ſoul *dead in treſpaſſes and ſins*, ſhall remain in the filthy priſon of a mortal body, till death breaks it open to remove thee to thy own place."

And

And was not this Adam's cafe after his fall? Did he not *know that he was naked*, ſtript of the glorious image of his Creator? Did not guilty *ſhame* immediately prompt him to *hide* and protect, as well as he could, his degenerate and infeebled body? Devoid of the ardent love which he felt for God, and the pure delight he enjoyed in him, was not he left the wretched prey of tormenting *fears?* Did he not evidence his hatred of his heavenly Benefactor, by *dreading* his voice, and flying from him as haſtily as he ſhould have fled from the infernal ſerpent?

Was he not deprived of the knowledge by which, at firſt ſight, he diſcovered the nature of Eve, and gave to all living creatures names expreſſive of their reſpective properties?—Was he not, I ſay, deprived of that intuitive knowledge and excellent wiſdom, when he fooliſhly *hid himſelf among the trees* from his all-ſeeing, omnipreſent Creator? And is it not evident that he was loſt to all ſenſe of filial fear towards God, and conjugal love towards Eve, when, inſtead of ſelf-accuſations, penitential confeſſions, and earneſt pleas for mercy, he ſhewed nothing at his trial but ſtubbornneſs, malice, and inſolence?

Such was the ſtate of corruption into which Adam had deplorably fallen, before he multiplied the human ſpecies. Now, according to the invariable laws of Providence, an upright, holy nature can no more proceed from a fallen, ſinful one, than gentle lambs can be begotten by fierce tigers,

gers, or harmleſs doves by venomous ſerpents: Common ſenſe therefore, and natural philoſophy ſtate, that our firſt Parents could not communicate the angelical life which they had loſt, nor impart to their children a better nature than their own; and that their depravity is as much ours by nature, as the fierceneſs of the firſt lion, is the natural property of all the lions in the world.

FOUR OBJECTIONS.

I. Should it be ſaid that "this doctrine reflects on the attributes of God, who, as the wiſe and gracious Governor of the world, ſhould have foreſeen and prevented the fall of Adam:" I anſwer: (1) *God made man in his image*, part of which conſiſts in free agency, or a power to determine his own actions. And if creating a free agent is not repugnant to divine wiſdom and goodneſs; the wrong choice or ſin of a free agent, can be no impeachment of thoſe perfections in the Deity *.

(2.) Sup-

* God anſwers thus for himſelf in *Milton*.

Man will fall,
He and his faithleſs progeny. Whoſe fault?
Whoſe but his own? Ingrate! he had of me
All he could have: I made him juſt and right,
Sufficient to have ſtood, tho' free to fall.
Such I created all th'ethereal Pow'rs;
Freely they ſtood who ſtood, and fell who fell.
Not free, what proof could they have giv'n ſincere
Of true allegiance, conſtant faith or love,

Where

(2.) Suppoſe man had not been endued with freedom of choice, he would only have ranked among admirable machines, and nothing could have been more abſurd than to place him in a ſtate of probation. And ſuppoſe, when he was in that ſtate, divine power had irreſiſtibly turned the

Where only what they *needs muſt do*, appear'd;
Not what they *would?* What praiſe could they receive?
What pleaſure I from ſuch obedience paid,
When will and reaſon (reaſon alſo is choice)
Uſeleſs and vain, of freedom both deſpoil'd,
Made paſſive both, had ſerv'd neceſſity,
Not me? They therefore as to right belong'd,
So were created, nor can juſtly accuſe
Their Maker, or their making, or their fate:
As if predeſtination over-rul'd
Their will, diſpos'd by abſolute decree,
Or high fore-knowledge. They themſelves decreed
Their own revolt, not I: if I fore-knew,
Fore-knowledge had no influence on their fault,
Which had no leſs prov'd certain unforeknown.

Young expreſſes the ſame ſentiment with his peculiar boldne and energy.

Blame not the bowels of the Deity:
Man ſhall be bleſs'd as far as man *permits*.
Not man alone, all *rationals*, Heav'n arms
With an illuſtrious, but tremendous, pow'r
To counter-act its own moſt gracious ends;
And this of ſtrict neceſſity not choice:
That pow'r deny'd, *men, angels* were no more,
But paſſive engines, void of praiſe or blame.
Heav'n *wills* our happineſs, *allows* our doom:
Invites us ardently, but not compels;
Heav'n but perſuades, almighty man decrees;
Man is the maker of immortal fates.
Man falls by man, if finally he falls,

the ſcale of his will to obedience, the trial would have been prevented, and the counſel of divine wiſdom fooliſhly defeated.

(3.) God did all that a wiſe and good Ruler of rational and free creatures could do to prevent ſin. He placed in Adam's heart, a vigorous principle of holineſs: He granted him ſufficient ſtrength to continue in obedience: He indulged him with his bleſſed preſence and converſe, to encourage him in the way of duty: He ſtrictly forbad him to ſin: He enforced the prohibition by the fearful threatning of death: He promiſed to crown his continuance in holineſs, with a glorious immortality; and gave him *the tree of life* as a pledge of this ineſtimable bleſſing. To have gone farther, would have been entirely inconſiſtent with his wiſdom: an abſolute reſtraint being as contrary to the liberty of a moral agent, and the nature of the divine law; as chaining down an harmleſs man, that he may not commit murder, is contrary to the freedom of Engliſhmen, and the laws of this realm. Nor can we, either with reaſon or decency, complain that God did not make us perfectly and abſolutely immutable, like himſelf: This is charging him with folly, for not enduing us with infinite wiſdom, and knowledge every way boundleſs; that is, for not making us *gods* inſtead of *men*.

(4.) In caſe man fell, divine mercy had decreed his recovery by Jeſus Chriſt: And when the almighty Redeemer ſhall have brought life

out of death, and light out of darkneſs, the myſterious drama of creation and redemption, of which we ſee but one or two acts, will appear, even to our objectors, every way worthy of its infinitely wiſe and gracious Author.

II. In the mean time they will ſtill urge, that "Adam's poſterity (then unborn) could not juſtly partake of the conſequences of his tranſgreſſion." But, ſhall cavils overthrow matter of fact? Do not we ſee in every unrenewed perſon, the unbelief, pride, ſinful curioſity, ſenſuality, and alienation from God, to which our firſt parents were ſubjected at their fall? Do not women bear children with ſorrow as well as Eve? Is the ground leſs curſed for us than for Adam? And do not we toil, ſuffer, and die as he did? If this order of things were *unjuſt*, would the righteous God have permitted its continuance to the preſent time? Beſides,

Adam contained in himſelf, as in miniature, all his poſterity. The various notions of men, are nothing but different branches growing from that original root. They are *Adam*, or *Man*, exiſting at large; as the branches of a ſpreading oak, with all the acorns that have grown upon, and dropped from them during a long ſucceſſion of ſummers, are nothing but the original acorn, unfolding and multiplying itſelf with all its eſſential properties. It is then as ridiculous to wonder, that the ſons of depraved Adam ſhould naturally be

be depraved, as that an acorn ſhould naturally produce an oak, and a poiſonous root a malignant plant. Again,

Adam was the general head, repreſentative, and father of mankind; and we ſuffer for his rebellion *legally*; as the children of thoſe who have ſold themſelves for ſlaves are born in a ſtate of wretched ſlavery, and as the deſcendents of a noble traitor loſe the title by their anceſtor's crime: *Naturally*, as the ſons of a bankrupt ſuffer poverty for their father's extravagance, or as *Gehazi's leproſy clave to him and his ſeed for ever*: And *unavoidably*, as an unborn child ſhares the fate of his unhappy mother, when ſhe inadvertently poiſons, or deſperately ſtabs herſelf.

III. "But," ſay the ſame objectors, "ſuppoſing it be granted that we are naturally depraved; yet if our depravity is natural, it is neceſſary; and we are no more *blameable* for it than lions for their fierceneſs, or Ethiopians for their black complexion."

(1.) Our objectors would not, I preſume, be underſtood to inſinuate by "blameable," that our depravity does not render us deteſtable in the eyes of an holy God, or that it is not in itſelf blame-worthy. Do they leſs diſlike the complexion of the Ethiopians, or leſs deteſt the deſtructive rage of lions, becauſe it is *natural* to them? If moral diſpoſitions ceaſed to be worthy of praiſe or diſpraiſe, as ſoon as they are rooted,

natural, and *morally neceſſary*, what abſurd conſequences would follow! Sinners would become guiltleſs by arriving at compleat impenitency; and God could not be praiſed for his holineſs, nor Satan diſpraiſed for his ſinfulneſs; holineſs being as eſſential to God, by the abſolute perfection of his nature, as ſin is neceſſary to the devil, by the unconquerable habit which he has contracted.

(2.) Should they mean, that "we are not *anſwerable* or *accountable* for our depravity:" I reply, Though I ſhould grant (which I am very far from doing †) that we are no way accountable for our moral infection, yet it cannot be denied that we are anſwerable for our obſtinate refuſal of relief, and for the wilful neglect of the means found out by divine mercy for our cure. Can we juſtly charge God with our misfortune or guilt in this reſpect? Do not parents, by the law of nature, repreſent their unborn poſterity? If Adam ruined us by a *common tranſgreſſion*; has not Chriſt, the ſecond Adam, provided for us a *common ſalvation?* Jud. 3. Heb. ii. 3. If *by the offence*

† Milton introduces Adam ſpeaking thus:

Ah why ſhould all mankind,
For one man's fault, thus guiltleſs be condemn'd,
If guiltleſs? But from me what *can* proceed,
But all corrupt, both mind and will deprav'd,
Not to *do* only, but to *will* the ſame
With *me*? How can they then acquitted ſtand
In ſight of God? Him after all diſputes
Forc'd I abſolve.

ffence of one (Adam) *judgment came upon all ... o condemnation; by the righteouſneſs of one* (Jeſus) *is* not *the free gift come upon all men to juſtification of ife?* Rom. v. 18. And ſince God has declared, hat *The ſon ſhall not bear the iniquity of the father* beyond the ſhort period of this tranſitory life, if any ſuffer after death, is it not entirely for their own unbelief, and peculiar ſins? † Compare *John* iii. 18, 19. and *Mark* xvi. 16. But what follows compleatly vindicates our Creator's goodneſs.

(3.) Do ſin and miſery abound by our fall in Adam? Grace and glory *abound much more* by our *redemption* in Jeſus Chriſt, *Rom.* v. 20. And it muſt be owing to our own perverſeneſs, or our own negligence, (ſays the ingenious Hervey with great truth) if we do not levy a tax upon our loſs, and riſe even by our

† Milton introduces God ſpeaking thus to the Meſſiah,

Man ſhall not quite be loſt, but ſav'd who will,
Yet not of will in him, but grace in me
Freely vouchſaf'd: once more I will renew
His lapſed pow'rs: yet once more he ſhall ſtand
On even ground againſt his mortal foe,
By me upheld—Be thou in Adam's room
The head of all mankind, tho' Adam's ſon.
As in him periſh all men, ſo in thee,
As from a ſecond root, ſhall be reſtor'd
As many as are reſtor'd, without thee none.
His crimes make guilty all his ſons; thy merit
Imputed ſhall abſolve them, who renounce
Their own both righteous, and unrighteous deeds;
And live in thee tranſplanted, and from thee
Receive new life.

fall." † This leaves us not the leaſt ſhadow of reaſon, to complain of the divine proceedings reſpecting us.

We may then conclude that a moral depravity which comes upon us by the wilful choice of a parent, in whom we ſeminally and federally exiſted—a depravity which cleaves to us by an obſtinate neglect of the infinitely precious means provided to remove it—a depravity which works now by our own perſonal choice, and to which we daily give our aſſent by the free commiſſion of ſins that are avoidable, leaves us not only accountable, but *inexcuſable* before God.

IV. However the advocates for the natural purity of the human race (endeavouring to clog with difficulties, what they cannot diſprove to be matter of fact) ſtill aſſert, "As we have our ſouls immediately from God, if we are born ſinful, he muſt either create ſinful ſouls, which cannot be ſuppoſed without impiety; or ſend ſinleſs ſouls into ſinful bodies, to be defiled by the unhappy union, which is as inconſiſtent with his goodneſs as his juſtice. Add to this, ſay the objectors,

† Creation's great ſuperior, man, is thine;
Thine is *Redemption*. How ſhould this great truth
Raiſe man o'er man, and kindle ſeraphs here!
Redemption! 'Twas Creation more ſublime;
Redemption! 'Twas the *labour* of the ſkies;
Far *more* than labour—It was *death* in heav'n.
A truth ſo ſtrange! 'Twere bold to think it true;
If not far bolder ſtill to diſbelieve.

YOUNG.

objectors, that nothing can be more unphiloſophical than to ſuppoſe, that a body, a mere lump of organized matter, is able to communicate to a pure ſpirit that moral pollution of which itſelf is as incapable as the murderer's ſword is incapable of cruelty."

This ſpecious objection, which Dr. Watts acknowledges to be "the very chief point of difficulty, in all the controverſies about original ſin," is wholly founded upon the vulgar notion, that we have our ſouls immediately from God by infuſion: It will therefore intirely fall to the ground, if we can prove, that we receive them, as well as our bodies, by traduction from Adam: And that this is fact, appears by the following arguments.

1. We have no ground from ſcripture or reaſon to think, that adulterers can, when they pleaſe, put God upon *creating* new ſouls to animate the ſpurious fruit of their crime. On the contrary it is ſaid, that *God reſted on the ſeventh day from* ALL *his work of creation.*

(2.) Eve herſelf was not created but in Adam: God breathed no breath of life into her, as he did into her huſband to make him *a living ſoul.* Therefore when Adam ſaw her, he ſaid: *She ſhall be called woman, becauſe ſhe* [her whole ſelf, not her body only] *was taken out of man.* If then the ſoul of the firſt woman ſprang from Adam's ſoul, as her body from his body; what reaſon have we to believe that the ſouls of her poſterity are

are immediately infused, as Adam's was when God created him?

(3.) All agree, that under God we receive life from our parents; and if life, then certainly our soul, which is the principle of life.

(4.) Other animals have power to propagate their own species *after its kind*; they can generate animated bodies: Why should man be but half a father? When did God stint him to propagate the mere shell of his person, the body without the soul? Was it when *he blessed him, and said, Be fruitful and multiply?* When he spoke thus, did he not address himself to the *soul*, as well as to the body? Can the body alone either understand or execute a command? Is it not on the contrary highly reasonable to conclude, that, by virtue of the divine appointment and blessing, the *whole* man can *be fruitful and multiply*; and the soul, under proper circumstances, can generate a soul, as a thought begets a thought; and can kindle the flame of life, as one taper lights another; without weakening its immortal substance, any more than God the Father (if I may be allowed the comparison) impairs the divine essence by the eternal generation of his only begotten Son.

(5.) Again, Moses informs us, that fallen *Adam begat a son in his own likeness, and after his image:* But had he generated a body without a soul, he would not have *begotten a son in his own likeness*, since he was not a mere mortal body, but a *fallen embodied*

embodied ſpirit. Compare Gen. v. 3. with xlvi. 26.

"But upon this ſcheme, will objectors ſay, if Adam was converted when he begat a ſon, he begat a converted ſoul." This does by no means follow; for if he was born of God after his fall, it was *by grace through faith*, and not by nature through generation: he could not therefore communicate his ſpiritual regeneration by natural generation, any more than a great ſcholar can propagate his learning together with his ſpecies.

Should it be again objected, that "The ſoul is not generated, becauſe the ſcriptures declare, *The Lord is the Father of the ſpirits of all fleſh*, and *The ſpirit returns to God who gave it:*" I anſwer, It is alſo written, that Job and David were *fearfully made and faſhioned by the hands of God in the womb*; that he *formed Jeremiah in the belly*; and that *we are the offſpring of him who made of one blood all nations of men.* Now if the latter ſcriptures do not exclude the interpoſition of parents in the formation of their children's bodies, by what rule of criticiſm or divinity can we prove, that the former exclude that interpoſition in the production of their ſouls?

Nor can materialiſts, who have no ideas of generation, but ſuch as are groſs and carnal, like their own ſyſtem, with any ſhadow of reaſon infer, that "if the ſoul is generated with the body, it will alſo periſh with it:" For diſſolution is ſo far from being a neceſſary conſequence of the ſpiritual

ſpiritual generation of ſouls, that it would not ſo much as have followed the generation of our bodies, if Adam had not brought *ſin into the world, and death by ſin*.-Again, if wheat, a material ſeed, which grows out of the ſame earthly clod with the chaff that encloſes it, can ſubſiſt unimpaired, when that mean cover is deſtroyed: how much more can the ſoul (that ſpiritual, vital, heavenly power, which is of a nature ſo vaſtly ſuperior to the body in which it is confined) continue to exiſt, when fleſh and blood are returned to their native duſt!

I may then, notwithſtanding all objections, reſume the concluſion of my argument, and affirm, that if Adam corrupted the fountain of human nature in himſelf; we, the ſtreams, cannot but be naturally corrupted.

XXXII ARGUMENT.

God being *a Spirit*, reaſon and revelation jointly inform us, that his law is *ſpiritual*, and extends to our thoughts and tempers, as well as to our words and actions. At all times, and in all places, it forbids every thing that is ſinful, or has the leaſt tendency to ſin; it commands all that is excellent, and enjoins it to be done in the utmoſt perfection.

Therefore, if we have not always truſted and delighted in God, more than in all things and perſons;

perſons; if for one inſtant we have loved, or feared, the creature more than the Creator; we *have* had *another God* beſides the Lord. Col. iii. 5. Phil. iii. 19.—Have we once omitted to adore him *in ſpirit and in truth* inwardly, or at any time worſhipped him without becoming veneration outwardly; we have tranſgreſſed as if we had *bowed to a graven image*, John iv. 24.—Though perjury and imprecations ſhould never have defiled our lips; yet, if ever we mentioned God's tremendous name thoughtleſsly, or irreverently in prayer, reading, or converſation, we have *taken it in vain*, and the ſearcher of hearts *will not hold* us *guiltleſs*. Phil. ii. 10.—And if it has not been our conſtant practice and delight to *enter his courts with praiſe*, and ſpend the whole ſabbath in his bleſſed ſervice, we have polluted that ſacred day, and the guilt of prophaneneſs may juſtly be charged upon us. Iſa. lviii. 13.

Did we ever ſhew any diſreſpect to our ſuperiors, or unkindneſs to our equals and inferiors; we have violated the precept that commands us to *honour all men*, and be punctual in the diſcharge of all ſocial and relative duties. 1 Pet. ii. 17.—Did we ever weaken our conſtitution by exceſs, ſtrike our neighbour in anger, wound his character with an injurious word, or only ſuffer hatred to riſe in our breaſt againſt him; we have committed a ſpecies of murder; for, *Whoſoever ſhall ſay to his brother, Thou fool, ſhall be in danger of hell-fire*; and *Whoſoever hateth*

hateth his brother is a murderer, Matt. v. 22. 1 John iii. 15.—Are we *the friends of the world*, an apoſtle brands us with the name of *Adulterers*, becauſe we are falſe to our heavenly Bridegroom, James iv. 4. And if we have only *looked on a woman to luſt after her*, Chriſt declares, that we *have committed adultery with her already in our heart*, Matt. v. 28.—Have we overcharged our cuſtomers, exacted upon any one in our bargains, inſiſted on a full ſalary for work done by halves, defrauded the king of any part of his taxes, or taken advantage of the neceſſity and ignorance of others to get by their loſs, we ſwell the numerous tribe of reputable thieves and genteel robbers, Matt. xxii. 21.—Neglecting to keep our word and baptiſmal vow, or ſpeaking an untruth, is *bearing falſe witneſs againſt our neighbour*, ourſelves, or Chriſt, who ſtiles himſelf *the truth*, Rev. xxii. 15.—And giving place to a fretful, diſcontented thought, or an irregular, envious deſire, is a breach of that ſpiritual precept which made St. Paul ſay, *I had not known luſt*, or a wrong *deſire*, *to be ſin*, *except the law had ſaid*, *Thou ſhalt not covet*, Rom. vii. 7.

Such being the extreme ſpirituality of the law, who can plead, that he is not guilty of breaking one, or even all, of the ten commandments? And if we have broken them all, either in their literal or ſpiritual meaning, and are threatened for every tranſgreſſion with a curſe ſuitable to the Lawgiver's infinite majeſty, who can conceive the great-

greatneſs of our guilt and danger? Till we find a ſanctuary under the ſhadow of a Saviour's wings, are we not as liable to the ſtrokes of divine vengeance, as a felon, guilty of breaking all the ſtatutes of his country, is liable to the penalty of human laws?

If this is not the caſe, there is no juſtice in the court of heaven, and the laws given with ſo much terror from the Almighty's throne, like the ſtatutes of children, or the Pope's bulls, are only *bruta fulmina*, words without effect, and thunders without lightnings.

Some indeed flatter themſelves, that "the law, ſince the goſpel diſpenſation, abates much of its demands of perfect love." But their hope is equally unſupported by reaſon and ſcripture. The law is the eternal rule of right, the moral picture of the God of holineſs and love. It can no more vary, than its eternal, unchangeable original. The Lord *will not alter the thing that is gone out of his mouth.* He muſt ceaſe to be what he is, before his law can loſe its power to bind either men or angels; and all creatures ſhall break ſooner than it ſhall bend; for if it commands us only to *love God with all our heart, and our neighbour as ourſelves*, what juſt abatement can be made in ſo equitable a precept? Therefore man, who breaks the righteous law of God as naturally as he breathes, is and muſt continue, under its fearful curſe, till he has

 ſecured

ſecured the pardon and help offered him in the goſpel.

XXXIII ARGUMENT.

Nor is the goſpel itſelf without its threatnings; for if the Lord, on the one hand, "opens the kingdom of heaven to all believers;" he declares, on the other, that *they all ſhall be damned who believe not the truth*, when it is propoſed to them with ſufficient evidence; and that *he who believeth not is condemned already*, BECAUSE *he hath not believed on the name of the only begotten Son of God*. 2 Theſ. ii. 12. John iii. 18. From theſe awful declarations, I draw the following argument.

If faith is ſo eſſential a virtue, how depraved and wretched is man, who is ſo exceſſively *ſlow of heart to believe* the things that concern his ſalvation! Matter of fact daily proves, that we readily admit the evidence of men, while we peremptorily reject the teſtimony of God. Commodore Byron's extraordinary account of the giants in Patagonia is every where received: But that of Jeſus Chriſt, concerning thoſe who *walk in the broad way to deſtruction*, is too generally diſregarded. *Matt.* vii. 13.

On reading in a news-paper an anonymous letter from Naples, we believe, that rivers of liquid fire flow from the convulſed bowels of a mountain, and form burning lakes in the adjacent plains:

plains: But if we read in the ſcripture, that *Tophet*, the burning lake, *is prepared of old* for the impenitent, we beg leave to with-hold our aſſent; and unleſs divine grace prevents, we muſt fall in, and feel, or we will not believe. *Iſaiah* xxx. 33.

Who that has ſeen a map of Africa, ever doubted, whether there is ſuch a kingdom as that of Morocco, though he never ſaw it, or any of its natives? But who that has peruſed the goſpel, never doubted, whether *the kingdom of heaven within us*, or that ſtate of *righteouſneſs, peace, and joy in the Holy Ghoſt*, which God opens to believers upon earth, is not a mere imagination? Though Chriſt himſelf invites us to it, and many pious perſons, not only teſtify they enjoy it, but actually ſhew its bleſſed fruits in heavenly tempers, a blameleſs life, a triumphant death. *Mark* i. 14. *Luke* xvii. 21. *Rom.* xiv. 17. *Rev.* i. 6.

With what readineſs do we depend upon an honeſt man's promiſe, eſpecially if it is reduced into a bond? But with what reluctance do we rely on the *many great and precious promiſes* of God, *confirmed by an oath*, delivered before the moſt unexceptionable witneſſes, and ſealed with the blood of Jeſus Chriſt? 2 *Pet.* i. 4. 2 *Cor.* i. 20. *Heb.* vi. 17.

And ye, numerous tribes of patients, how do ye ſhame thoſe who call themſelves Chriſtians! So entire is the truſt which you repoſe upon a

phyſician's advice, whom perhaps you have ſeen only but once, that you immediately abſtain from your pleaſant food, and regularly take medicines, which, for what you know, may be as injurious to your ſtomach, as they are offenſive to your palate: But we, who profeſs Chriſtianity, generally quarrel with Chriſt's preſcriptions; and if we do not underſtand the nature of a remedy which he recommends, we think this is a ſufficient reaſon for refuſing it. From Chriſt only, if we can help it, we will take nothing upon truſt.

One falſe witneſs is often ſufficient to make us believe, that a neighbour vows to do us an injury; but twenty miniſters of Jeſus cannot perſuade us, God *hath ſworn in his wrath*, that if we die in our ſins *we ſhall not enter into his reſt*, Pſal. xcv. 11. or that if we *come to him* for pardon and life, *he will in no wiſe caſt us out*, John vi. 37.—The moſt defamatory and improbable reports ſpread with uncommon ſwiftneſs, and paſs for matter of fact: But when St. Paul teſtifies, that *if any man hath not the Spirit of Chriſt, he is none of his*, Rom. viii. 9. who believes his teſtimony? Does not the ſame mind that was open to ſcandalous lies, prove ſhut againſt ſuch a revealed truth?

Iſaiah aſks, *Who hath believed our report?* And Jeſus ſays, *When the Son of man cometh, ſhall he find faith upon the earth?* Alas! there would have been no room for theſe plaintive queſtions, if

if the word of God had not been propoſed to our faith; for the moſt groundleſs and abſurd aſſertions find multitudes of believers. We ſee daily, that an idle rumour about a peace or a war, meets with ſuch credit as to raiſe or ſink the ſtocks in a few hours.

It is evident that man has a fooliſh and *evil heart of unbelief*, ready to *ſtrain out a gnat* in divine revelation, while he greedily *ſwallows up the camel* of human impoſture. Now if it is part of the goſpel, which Chriſt commands his miniſters to *preach to every creature*, that *he who believeth not ſhall be damned*, Mark xvi. 16. how great is the depravity and how imminent the danger of fallen man, who has ſuch a ſtrong propenſity to ſo deſtructive and damnable a ſin, as unbelief!

XXXIV ARGUMENT.

But, let us come ſtill nearer to the point. If we are not *by nature conceived in ſin*, and *children of wrath*, millions of infants, who die without actual ſin, have no need of the blood of Chriſt to waſh their robes, nor of his Spirit to purify their hearts. The incarnation of the Eternal Word, and the influences of the Holy Spirit, are as unneceſſary to them, as the viſits of a phyſician, and his remedies to perſons in perfect health. Their ſpotleſs innocency is a ſuffi-

cient paſſport for heaven: Baptiſm is ridiculous, and the Chriſtian religion abſurd in their caſe.

Nor does it appear, why it might not be as abſurd with regard to the reſt of mankind, did they but act their part a little better: For if we are naturally innocent, we have a natural power to remain ſo; and by a proper uſe of it, we may avoid ſtanding in need of the ſalvation procured by Chriſt for the *loſt*.

Nay, if innocent nature, carefully improved, may be the way to eternal life, it is certainly the readieſt; and the Son of God ſpeaks like the grand deceiver of mankind, when he ſays, *I am the way*, NO MAN *cometh to the Father* but BY ME. Chriſtians, let ſelf-conceited Deiſts entertain the thought, but harbour it not a moment: In you it would be highly blaſphemous.

XXXV ARGUMENT.

And that you may deteſt it the more, conſider further, that all the capital doctrines of Chriſtianity are built upon that fundamental article of our depravity and danger. If *all fleſh hath* not *corrupted its way*, how ſevere are thoſe words of Chriſt? *Except ye repent, ye ſhall all periſh:* And, *Except ye be converted, ye ſhall not enter into the kingdom of heaven?*—If all are not carnal and earthly by their firſt birth, how abſurd is what he ſaid to Nicodemus: *Except a man be born again, he*

he cannot ſee the kingdom of heaven ?—If there is any ſpiritual health in us by nature, how notoriouſly falſe are theſe aſſertions: *All our ſufficiency is of God: Without me ye can do nothing ?* —If every natural man is not the reverſe of the holineſs in which Adam was created, how irrational theſe and the like ſcriptures ? *If any man is in Chriſt, he is a* NEW CREATURE: *In Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a* NEW CREATURE ?—To conclude, if mankind are not univerſally corrupt, guilty, and condemned; how unneceſſarily alarming this declaration ? *He that believeth not on the Son of God is condemned already—The wrath of God abideth on him:* If we are not fooliſh, unrighteous, unholy, and enſlaved to ſin, why is *Chriſt made to us of God wiſdom, righteouſneſs, ſanctification, and redemption?*

Take away then the doctrine of the fall, and the tower of the evangelical truth, built by Jeſus Chriſt, is no more founded on a rock, but upon the ſand: Or rather, the ſtately fabric is inſtantly thrown down, and leaves no ruins behind it, but the dry morality of Epictetus, covered with the rubbiſh of the wildeſt metaphors, and buried in the moſt impertinent ceremonies.

XXXVI ARGUMENT.

One more abſurdity ſtill remains. If man is not in the moſt imminent danger of deſtruction, nothing

nothing can be more extravagant than the great article of the Chriſtian faith, thus expreſſed in the Nicene Creed. *Jeſus Chriſt, very God of very God, by whom all things were made, for us men, and for our ſalvation came down from heaven, was made man and was crucified* FOR US.

Is it not aſtoniſhing, that there ſhould be people ſo infatuated, as to join every Lord's day in this ſolemn confeſſion, and deny the other ſix the horrible danger to which they are expoſed, till they have an intereſt in Chriſt? Is not the leaſt grain of common ſenſe ſufficient to make an attentive perſon ſee, that if he, *by whom all things were made, came from heaven for our ſalvation*, if he *was made man* that he might ſuffer and be *crucified for us*; he ſaw us guilty, condemned, loſt, and obnoxious to the damnation which we continually deprecate in the litany? Shall we charge the Son of God, *in whom are hid all the treaſures of divine wiſdom*, with the unparalled folly of coming from heaven to atone for *innocent* creatures, to reprieve perſons *uncondemned*, to redeem a race of *free men*, to deliver from the curſe a people *not accurſed*; to hang by exquiſitely dolorous wounds made in his ſacred hands and feet, on a tree more ignominious than the gallows, for *honeſt men* and *very good ſort of people*; and to expire under the ſenſe of the wrath of heaven, that he might ſave from hell people in *no danger* of going there?

Reader,

Reader, is it poſſible to entertain for a moment theſe wild notions, without offering the utmoſt indignity to the Son of God, and the greateſt violence to common ſenſe? And does not reaſon cry, as with the ſound of a thouſand trumpets? "If our Creator could not ſave us, conſiſtently with his glorious attributes, but by becoming incarnate, paſſing through the deepeſt ſcenes of humiliation and temptation, diſtreſs and want, for thirty-three years; and undergoing at laſt the moſt ſhameful, painful, and accurſed death in our place; our wickedneſs muſt be deſperate, our ſins execrable, our guilt black as the ſhadow of death and the gloom of hell, our danger inconceivable, great beyond expreſſion, and our ruin dreadful beyond all imagination?"

"*Shocking doctrine!*" ſays the ſelf-conceited moraliſt, as he riſes from his chair full of indignation, and ready to throw aſide the arguments he cannot anſwer. Reader, if you are the man, remember, that this is an appeal to *reaſon* and not to *paſſion*, to *matter of fact*, and not to your vitiated taſte for *pleaſing error*. You may cry out at the ſight of a ſhroud, a coffin, a grave, "*Shocking objects!*" but your loudeſt exclamations will not leſſen the awful reality, by which they have happily *ſhocked* numbers into a timely conſideration of, and preparation for, approaching death.

"But

" But this doctrine, you ſtill urge, drives people to deſpair."—Yes, to a deſpair of being ſaved by their own merits and righteouſneſs; and this is as reaſonable in a ſinner who comes to the Saviour, as deſpairing to ſwim acroſs the ſea is rational in a paſſenger that takes ſhip. Our church, far from ſpeaking againſt it, ſays, that *ſinners ſhould be diſmayed at God's rightful juſtice and ſhould* DESPAIR *indeed, as touching any hope that may be* IN THEMSELVES. Hom. on falling from God. 11th part.

A juſt deſpair of ourſelves is widely different from a deſpair of God's mercy, and Chriſt's willingneſs to ſave the chief of ſinners who flies to him for refuge. This horrible ſin, this black crime of Judas, ſprings rather from a ſullen, obſtinate rejection of the remedy, than, as ſome vainly ſuppoſe, from a clear knowledge of the diſeaſe: And that none may commit it, Chriſt's miniſters take particular care not to preach the law without the goſpel, and the fall without the recovery: No ſooner have they opened the wound of ſin, feſtering in the ſinner's conſcience than they pour in the balm of divine promiſe, and make gracious offers of a free pardon, and full ſalvation by the compaſſionate Redeemer who came to *juſtify the ungodly* and *ſave the loſt*.

And indeed thoſe only, who ſee their ſin and miſery, will cordially embrace the goſpel; for common ſenſe dictates, that none care for the

king

king's mercy, but thoſe who know they are guilty, condemned criminals. How exceſſively unreaſonable is it then to object, that the preaching of man's corrupt and loſt eſtate drives people to deſpair of divine mercy, when it is abſolutely the only means of ſhewing them their need of it, and making them gladly accept it upon God's own terms!

Leaving therefore that trite objection to the unthinking vulgar, once more, judicious reader, ſummon all your rational powers; and, after imploring help from on high to uſe them aright, ſay, whether theſe laſt arguments do not prove, that no *Chriſtian* can deny the compleat fall of mankind, without renouncing the capital doctrines of his own religion, overturning the very foundation of the goſpel which he profeſſes to receive, ſtaining the glory of the Redeemer whom he pretends to honour, and impiouſly taking from his crown, wiſdom, truth, and charity, the three jewels that are its brighteſt ornament.—Sum up then all that has been advanced concerning the afflictive dealings of God's providence with mankind, and the baſe conduct or wicked temper of mankind towards God, one another, and themſelves.—Declare, if all the arguments laid before you, and cleared from the thickeſt clouds of objections that might obſcure them, do not caſt more light upon the black ſubject of our depravity, than is ſufficient

to

to ſhew that it is a melancholy truth.—And finally pronounce, whether the doctrine of our corrupt and loſt eſtate, ſtated in the words of the ſacred writers and our pious reformers, is not *rationally demonſtrated*, and eſtabliſhed upon the firmeſt baſis in the world, *Matter of fact and* the dictates of *common ſenſe*.

FIFTH

FIFTH PART.

WHEN a doctrine has been clearly demonstrated, the truths that neceſſarily ſpring from it, cannot reaſonably be rejected. Let then common ſenſe decide, whether the following conſequences do not neceſſarily reſult from the doctrine of the fall, eſtabliſhed in the preceding parts of this treatiſe.

I. INFERENCE. If we are by nature in a corrupt and loſt eſtate, the grand buſineſs of miniſters is to rouſe our drowſy conſciences, and warn us of our imminent danger: It behoves them to *cry aloud and ſpare not, to liſt up their voice like a trumpet,* and *ſhew us our tranſgreſſions and ſins:* Nor are they to deſiſt from this unpleaſing part of their office, till we *awake to righteouſneſs,* and *lay hold on the hope ſet before us.*

If preachers, under pretence of peace and good nature, let the wound feſter in the conſcience of their hearers, to avoid the thankleſs office of probing it to the bottom: If for fear of giving them pain by a timely amputation, they let them die of a mortification: Or if *they heal the hurt of*

the daughter of God's people slightly, saying, Peace! Peace! when there is no peace; they imitate those sycophants of old, who, for fear of displeasing the rich and offending the great, *preached smooth things, and prophesied deceit.*

This cruel gentleness, this soft barbarity is attended with the most pernicious consequences, and will deservedly meet with the most dreadful punishment. *Give sinners warning from me*, says the Lord to every minister: *When I say to the wicked*, the unconverted, *Thou shalt surely die*; *and thou givest him not warning, he shall die in his iniquity*, in his unconverted state; *but his blood will I require at* THY *hand*. See Matt. xviii. 3. Ezek. iii. 18. and xiii. 10.

II. INFER. If we are naturally depraved and condemned creatures; self-righteousness and pride, are the most absurd and monstrous of all our sins. The deepest repentance and profoundest humility become us: To neglect them, is to stumble at the very threshold of true religion; and to ridicule them, is to pour contempt upon reason, revelation, and the first operations of divine grace on a sinner's heart.

III. INFER. If the corruption of mankind is universal, inveterate and amazingly powerful no mere creature can deliver them from it. They must remain unrestored; or they must have an almighty, omniscient, omnipresent, unwearied

wearied, infinitely patient Saviour; willing day and night to attend to the wants, and public or fecret applications of millions of wretched fouls; and able to give them immediate affiftance throughout the world; in all their various trials, temptations, and conflicts, both in life and death. Is the moft exalted creature fufficient for thefe things?

When fuch a vaft body, as mankind, made up of numerous nations, all of which conlift of multitudes of individuals, each of whom has the fprings of all his faculties and powers enfeebled, difordered, or broken:—When fuch an immenfe body as this is to be reftored to the image of the infinitely holy, glorious, and bleffed God; common fenfe dictates, that the amazing talk can be performed by no other than the original Artift, the great Searcher of hearts, the omnipotent Creator of mankind.

Hence it appears, that, notwithftanding the cavils of Arius, the Saviour is *God over all bleffed for ever, all things were made by him, he upholds all things by the word of his power*, and every believer may adore him, and fay, with the wondering apoftle, when the light of faith fhone into his benighted foul, *My Lord and my God!*

IV. Infer. If our guilt is immenfe, it cannot be expiated without a facrifice of an infinite dignity: Hence we difcover the miftake of Heathens and carnal Jews, who trufted in the facri-

fices of beafts; the error of Deifts, Mahometans, and Socinians, who fee no need of any facrifices at all; and the amazing prefumption of too many Chriftians, who repofe a confiderable part of their confidence in the merit of their works, inftead of placing it entirely in the infinitely meritorious facrifice of the immaculate Lamb of God.

V. Infer. If our fpiritual maladies are both numerous and mortal, it is evident we cannot recover the fpiritual health that we enjoyed in our firft parents, but by the powerful help of our heavenly Phyfician, the fecond Adam. How abfurd is it then to fay, that we are faved, or recovered by doing good works!

A wretched beggar is lame both in his hands and feet: An officious man, inftead of taking him to a perfon famous in his fkill for relieving fuch objects of diftrefs, aflures him, that the only way of getting well, is to run of errands for his prince, and work for his fellow-beggars. You juftly wonder at the cruelty and folly of fuch a director: But you have much more reafon to be aftonifhed at the conduct of thofe miferable empirics, who direct poor, blind, lame finners, labouring under a complication of fpiritual diforders, and fick even unto eternal death, to fave themfelves by ferving God, and doing good to their neighbour.

How much more rational is the evangelical metho-

method of salvation! *We are saved*, says the apostle, we are restored to *saving health*, and a spiritual activity to serve God and our neighbour, *not by works, not of ourselves*; but, *by grace*, by mere favour; *through faith*, through such an entire confidence in our Physician, as makes us gladly take his powerful remedies, abstain from the pleasing poison of sin, and feed on those divine truths, which communicate angelical vigor and happiness to our souls. *Eph.* ii. 8.

VI. INFER. If our nature is so compleatly fallen and totally helpless, that in spiritual things *we are not sufficient of ourselves to think any thing* truly good *as of ourselves, but our sufficiency is of God*; it is plain we stand in absolute need of his Spirit's assistance to enable us to pray, repent, believe, love and obey aright. Consequently those who ridicule the Holy Spirit and his sacred influence, despise the great *helper of our infirmities*, and act a most irrational, wicked, and desperate part. *Rom.* viii. 26.

VII. INFER. If by nature we are *really* and *truly* born in sin, our regeneration cannot be a mere metaphor, or a vain ceremony; our spiritual birth must be *real* and *positive*. How false therefore is the mistake of those, who think that the *new birth* is only a figurative expression for a *decent behaviour*! How dreadful the case of those, who imagine that all whose face ... been

been typically washed with material water in baptism, are effectually *born again of* living *water and the* Holy *Spirit!* And how inexcusable the case of the multitudes, who, in the church of England, are under this dangerous mistake, so prudently guarded against by our pious Reformers!

In our catechism, they clearly distinguish between *the outward visible sign or form in baptism* and *the inward, spiritual grace:* And by defining the latter, *a death unto sin, and a new birth unto righteousness*, they declare that whosoever is not *dead to sin* and *alive to righteousness*, is not truly regenerate, and has nothing of baptism but the *outward and visible sign.* In the 27th of our articles they mention, that *baptism is* not the new birth, but *a* SIGN *of regeneration or new birth whereby, as by an instrument, they who receive baptism rightly, are grafted into the church.* And if our church returns thanks for the regeneration of the infants whom she has admitted to baptism it is only upon a charitable supposition, that they have *received it rightly*, and will, *for their part faithfully perform the promises, made for them by their sureties.* If they refuse to do it *when they come of age*, far from treating them as her regenerate children, she denounces a general excommunication against them, and charges them *not to come to* her *holy table, lest Satan brings them as* he did *Judas, to destruction both of body and soul.*

VIII. In

VIII. INFER. If the fall of mankind in Adam, does not conſiſt in a bare imputation of his guilt, but in a real, preſent participation of his depravity, impotence, and miſery; the ſalvation that believers have in Chriſt, is not merely a judicial imputation of his righteouſneſs; but alſo a real, preſent participation of his purity, power, and bleſſedneſs.

Unſpeakably dangerous then is the deluſion of thoſe, whoſe brains and mouths are filled with the notions and expreſſions of *imputed righteouſneſs*; while their poor, carnal, unregenerate hearts remain perfect ſtrangers to *the Lord our righteouſneſs*.

IX. INFER. If the corrupt nature which ſinners derive from Adam, ſpontaneouſly produces all the wickedneſs that overſpreads the earth; the holy nature which believers receive from Chriſt, is alſo ſpontaneouſly productive of all the fruits of righteouſneſs, deſcribed in the oracles of God: *Good works ſpringing out* † NECESSARILY *of a true and lively faith.* Art. XII.

Such miniſters therefore, as clearly preach our fall in Adam, and that faith in Chriſt which is productive of genuine holineſs and active love, will infallibly promote good works and pure morality: When thoſe who inſiſt *only* upon works and moral duties, will neither be zealous of good works

† This is to be underſtood of a moral, and not of an abſolute, irreſiſtible neceſſity, for faith never unmans the believer.

works themſelves, nor inſtrumental in turning ſinners from their groſs immoralities. The reaſon is obvious: Evangelical preachers follow their Lord's wiſe direction: *Make the tree good, and the fruit ſhall be good alſo*; but moraliſts will have *corrupt trees bring forth good fruit*, which in the nature of things is impoſſible, Matt. xii. 33. Luke vi. 43. Therefore as nothing but faith *makes the tree good*, and as *without faith, it is impoſſible to pleaſe God*; the Chriſtian that will *come to him* with good works, *muſt* not only *believe that he is, and that he is a rewarder of thoſe who diligently ſeek him*; but alſo that *he was in Chriſt, reconciling the world unto himſelf*, &c.

X. Infer. If corruption and ſin work ſo powerfully and ſenſibly, in the hearts of the unregenerate, we may, without deſerving the name of Enthuſiaſts, affirm, that the regenerate are ſenſible of the powerful effects of divine grace in their ſouls; or to uſe the words of our 17th article, we may ſay, *They feel in themſelves the working of the Spirit of Chriſt*: For *where* the poiſon of *ſin hath abounded*, and has been of courſe abundantly felt; *grace*, the powerful antidote that expels it, does *much more abound*, and conſequently may be much more perceived.

Therefore *the knowledge of ſalvation by the forgiveneſs of ſins*, the aſſurance of faith, and *the peace of God paſſing all underſtanding*, are the *experienced bleſſings* of the converted; as certain

ly as a guilty conſcience, the gnawings of worldly cares, the workings of evil tempers, the tumults of unbridled appetites, and uproars of rebellious paſſions, are the *experienced curſes* of the unconverted.

Reader, if theſe inferences are juſtly drawn, is it not evident, that the ‡ principles generally exploded among us, as enthuſiaſtical or methodiſtical, flow from the doctrine demonſtrated in this treatiſe, as naturally as light from the ſun? Theſe conſequences lead you perhaps farther than you could wiſh; but let them not make you either afraid or aſhamed of the goſpel. Prejudices like clouds will vaniſh away; but truth, which they obſcure for a time, like the ſun, will ſhine for ever. A great man in the law ſaid, *Fiat Juſtitia, ruat mundus.* Improve the noble ſentiment, and ſay with equal fortitude, *Stet Veritas, ruat mundus:* Let truth ſtand, though the univerſe ſhould ſink into ruins.

But happily for us, the danger is all on the ſide of the oppoſite doctrine; and that you may be convinced of it, I preſent you next with a view of the

DREADFUL

‡ Thoſe doctrines, pointed out in the ten above-mentioned inferences, are—1. The alarming ſeverity of the law. 2. The need of a deep, heart-felt repentance. 3. The divinity of Chriſt. 4. The infinite merit of his ſacrifice. 5. Salvation by faith in him. 6. The influence of his holy Spirit. 7. The reality of the new birth. 8. The neceſſity of a preſent ſalvation. 9. The zeal of believers for good works, and 10. The comfortable aſſurance which they have of their regeneration.

neceſſarily reſulting from the ignorance of our depravity and danger.

1. As the tempter cauſed the fall of our firſt parents, by inducing them to believe, that they *ſhould not ſurely die*, if they broke the divine law: So now we are fallen, he prevents our recovery by ſuggeſting "the bitterneſs of death is paſt," and "we are in a ſtate of ſafety."—Hence it is, that you ſleep on in carnal ſecurity, O ye deluded ſons of men, and even dream ye are ſafe and righteous. Nor can ye eſcape for your lives till the veil of unbelief is taken away, and ye awake to a ſight of your corrupt and loſt eſtate: For there is no guarding againſt, nor flying from, an unſeen, unſuſpected evil: Here, as in a conſpiracy, the danger continually increaſes, till it is happily diſcovered.

2. If we are not ſenſible of our natural corruption, and the juſtice of the curſe intailed upon us on account of it; can we help thinking God a tyrant, when he threatens unconverted moraliſts with the ſevereſt of his judgments, or cauſes the black ſtorms of his providence to overtake us and our deareſt relatives?

Anſwer, ye ſelf-righteous Phariſees that ſo bitterly exclaim againſt the miniſters, who declare by the authority of ſcripture, that *except ye repent*

ye shall all perish. Answer, fond mother, whose tears of distraction, mix with the cold sweat of the convulsed, dying infant on thy lap. Dost thou not secretly impeach divine justice, and accuse heaven of barbarity? Ah! if thou didst but know the evil nature which thou and thy Isaac have brought into the world; if thou saw'st the root of bitterness, which the hand of a gracious Providence even now extracts from his heart, far from being ready to *curse God and die* with thy child, thou wouldst patiently acquiesce in the kindly-severe dispensation: Thou wouldst *clear him when he is judged* by such as thyself, and even *glorify him in the evil day of* this painful *visitation.*

3. Though man's heart is hardened as steel, it does not frequently emit the hellish sparks of such murmurings against God, because it can seldom be struck by the flint of such severe afflictions; yet the mischief is there, and will break out, if not by blasphemous despair, at least by its contrary, presumptuous madness. Yes, reader, unless thou art happily made acquainted with the strength of thy inbred depravity, thou wilt rashly venture among the sparks of temptation: With carnal confidence thou wilt ask, "What harm can they do me?" And thou wilt continue the hazardous sport, till sin and wrath consume thee together. Nor will this be more surprizing, than that one, who carries a bag of gun-powder, and knows not the dangerous nature of his load,

should

should fearlessly rush through the midst of flames, till he is blown up and destroyed.

4. This fatal rashness is generally accompanied with a glaring inconsistency. Do not you make the assertion good, ye saints of the present age, who pretend to have found the secret of loving both God and the world? Do not we hear you deny to men, that you are *condemned*; and yet cry to God to *have mercy upon you?* But if you are not condemned, what need have you of *mercy?* And if you are, why do you deny your lost estate? Thou too, reader, wilt fall into this absurdity, unless thou knowest thy just condemnation. But the mischief will not stop here; for,

5. Ignorance of the mystery of iniquity within you, must in the nature of things, cause you to neglect prayer, or pray out of character. As unhumbled moralists, instead of approaching the throne of grace, with the self-abasement of the penitent Publican, saying, *God be merciful unto me a sinner?* You will provoke the Most High, by the open prophaneness of the Sadducee; or insult him by the self-conceited services of the Pharisee, boasting ye "do no harm," and *thanking God* ye *are not as other men.* On these rocks your formal devotion will split, till you know that as the impenitent and prayerless shall perish, so the Lord accepts no penitential prayer, but that of *the man who knows the plague of his own heart*; because he alone prays in his own character.

character, and without hypocrify, 1 Pet. v. 5. 1 King viii. 38.

6. And as you cannot approach the throne of grace aright, while you remain inſenſible of your corruption; ſo the reading or preaching of God's word, till it anſwers the end of conviction, is of no ſervice to you, but rather proves, to uſe St. Paul's nervous expreſſion, the *ſavour of death unto death*. For when the terrors of the law only ſuit your caſe, you vainly catch at the comforts of the goſpel; or rather you remain as unaffected under the threatnings of the one, as under the promiſes of the other: You look on mount Sinai and mount Sion, with equal indifference, and the warmth of the preacher, who invites you to *fly from the wrath to come*, appears to you an inſtance of religious madneſs. And no wonder it ſhould, while you continue unacquainted with your danger: When a mortal diſeaſe is neither felt nor ſuſpected, a pathetic addreſs upon its conſequences and cure, muſt be received by any reaſonable man with the greateſt unconcern; and the perſon that makes it in earneſt, muſt appear exceedingly ridiculous. Again

7. *My people are deſtroyed for lack of knowledge*, ſays the Lord. This is true particularly with regard to the knowledge of our depravity. Reader, if thou remaineſt a ſtranger to it, thou wilt look upon ſlight confeſſions of outward ſins as true repentance; and the *godly ſorrow that worketh repentance to ſalvation*, will appear to

thee a ſymptom of melancholly. Taking an external reformation of manners, or a change of ceremonies and opinions, for true converſion, thou wilt think thyſelf in a ſafe ſtate, while thy heart continues habitually wandering from God, and under the dominion of a worldly ſpirit. In a word, ſome of the branches of the tree of corruption, thou mayſt poſſibly lop off, but the root will ſtill remain and gather ſtrength. For it is plain, that a bad root, ſuppoſed not to exiſt, can neither be heartily lamented, nor earneſtly ſtruck at with the ax of ſelf-denial.

Even an Heathen could ſay; † "The knowledge of ſin, is the firſt ſtep towards ſalvation from it: For he who knows not that he ſins, will not ſubmit to be ſet right: Thou muſt find out what thou art before thou canſt mend thyſelf.—Therefore when thou diſcovereſt thy vices, to which thou waſt before a ſtranger, is is a ſign that thy ſoul is in a better ſtate."

8. It is owing to the want of this diſcovery, O ye pretended ſons of reaſon, that thinking yourſelves born pure, or ſuppoſing the diſeaſe of your nature to be inconſiderable, you imagine it poſſible to be your own phyſicians, when you are only your own deſtroyers. Hence it is, that while you give to Jeſus the titular honour of *Saviour*,

† Initium eſt ſaluris notitia peccati, nam qui peccare ſe neſcit corrigi non vult: Deprehendas te opportet antequam emendes. Sen. Ep. xxviii.—Et hoc ipſum argumentum eſt in melius tranſlati animi, quod vitia ſua, quæ adhuc ignorabat, videt. Ep. vi.

viour, you ſpeak perpetually of being "ſaved by your duties and beſt endeavours." Hear him warning you againſt this common deluſion: *O Iſrael*, ſays he, *thou haſt deſtroyed thyſelf, but in* ME *is thy help found. The whole need not a phyſician, but they that are ſick*, beyond all hopes of recovering themſelves.

9. The preſcriptions of this wiſe Phyſician, are exceſſively ſevere to fleſh and blood, and ſome of his remedies as violent as our diſeaſe. Therefore, except we ſee the greatneſs of our danger, we ſhall beg to be excuſed from taking the bitter potion. Who can have reſolution enough to *cut off a right hand, to pluck out a right eye*, to *take up his croſs daily, to deny himſelf, and loſe even his own life*, or what is often dearer, his fair reputation?—Who, I ſay, can do this, till a ſight of imminent ruin on the one hand, and of redeeming love on the other, makes him ſubmit to the painful injunctions? Thou lovely youth, noted in the goſpel for thy harmleſſneſs, I appeal to thy wretched experience. When the Phyſician of ſouls, at whoſe feet thou waſt proſtrate, commanded thee to *ſell all and follow him*, what made thee *go away ſorrowful* and undone? Not barely thy *great poſſeſſions*, but the ignorance of thy condition: For *all that a man hath will he give for his life*, when he ſees it in immediate danger, Matt. xix. 22.

10. If it is a deſperate ſtep to turn away from the Prince of life, it is a daring one to approach

him with a mere compliment. Of this nevertheleſs you are guilty, ye unawakened ſinners, who daily appear before the throne of grace, with *thanks* and *praiſes* to God, *for his ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt.* Alas! When you deny the ſtate of ſin and miſery, in which you are by nature, and yet preſume to thank God for redemption from it, do you not mock him as ſolemnly as you would the king, were you to preſent him every day an addreſs of thanks, for redeeming you from Turkiſh ſlavery, when you never knew yourſelves ſlaves in Turky? O how provoking to God muſt theſe unmeaning thankſgivings be! Surely one day they will be ranked among the indignities offered by earthly worms to *the Majeſty on High.*

11. Some indeed, more conſiſtent than you, openly throw off the maſk. Seeing neither the unfathomable depth of their miſery, by the fall, nor the immenſe height of their aggravated iniquities, they do not trifle with, but at once *deny, the Lord that bought them.* Yes, far from admiring the eſtabliſhed method of a ſalvation, procured at ſo immenſe a price, as the incarnation and crucifixion of the Son of God, they are not afraid to intimate it is irrational: And upon their principles, they may well do it; for if our ruin is not immenſe, what need is there for an immenſely glorious Redeemer? And if our guilt reaches not up to heaven, why ſhould the Son of God have

have come down from thence, to *put away ſin by the ſacrifice of himſelf.*

12. As we flight or reject the Saviour, till we are truly convinced of the evil and danger of ſin; ſo we worſhip a falſe god, a mere idol. For inſtead of adoring Jehovah, infinite in his holineſs and hatred of ſin, inviolable in the truth of his threatnings againſt it, and impartial in his ſtrict juſtice—a God in whoſe preſence unhumbled ſinners, *are not able to ſtand*, and *with whom evil cannot dwell*; we bow to a *ſtrange god*, whom pious men never knew—a god formed by our own fancy, ſo *unholy* as to connive at ſin, ſo *unjuſt* as to ſet aſide his moſt righteous law, and ſo *falſe* as to break his ſolemn word, that we muſt *turn or die*, Ez. xxxiii. 11. Is not this worſhipping a god of our own making; or as David deſcribes him, a *god altogether, ſuch as ourſelves?* To adore an idol of paſte, made by the baker and the prieſt; may be indeed more fooliſh, but cannot be more wicked, than to adore one made by our wild imagination and impious unbelief.

13. We may go one ſtep farther ſtill, and affirm, that till we are deeply convinced of ſin, far from worſhipping the true God, [which implies knowing, loving, and admiring him in all his perfections] we hate and oppoſe him in his infinite *holineſs* and *juſtice*. The proof is obvious: Two things diametrically oppoſite in their nature, can never be approved of at once. If

we do not ſide with divine holineſs and juſtice, abhor our corruption, and condemn ourſelves as hell-deſerving ſinners; far from approving, we ſhall riſe againſt, the holy and righteous God, who ſentences us to eternal death for our ſin: We ſhall at leaſt wiſh he was leſs pure and juſt than he is; which amounts to wiſhing him to be no God. While proud fiends betray this horrid diſpoſition, by loud blaſphemies in hell; ye do it, O ye unconvinced ſons of men, by your averſion to godlineſs upon earth. *Haters of God* is then the proper name, and *enmity againſt him*, the ſettled temper of all unhumbled, unconverted ſinners, Rom. i. 30, and viii. 7.

14. When the nature of God is miſtaken, what wonder if his law is miſapprehended? *The law is good*, ſays St. Paul, *if a man uſe it lawfully*; but if we make an improper uſe of it, the conſequence is fatal. Since the fall, the law of God points out to us the ſpotleſs holineſs, and inflexible juſtice of its divine Author It teaches us with what ardor and conſtancy we ſhould love both our Creator, and our fellow-creatures. As a bank caſt againſt the ſtream of our iniquity, it accidentally ſerves to make it riſe the higher; and to diſcover its impetuoſity; for *by the law is the knowledge of ſin*. It demonſtrates man's weakneſs, who *conſents indeed to the law that it is good, but finds not how to fulfil it*, Rom. vii. 16, 19. As a battery erected againſt our pride, when it has its due effect, it ſilences all our

our ſelf-righteous pleas, and convinces us that a returning ſinner *is not juſtified by the works of the law, but by the faith of Chriſt:* A broken law, a *law* which *worketh wrath*, being abſolutely unable to abſolve its violater.—In a word, *it is our ſchool-maſter to bring us to Chriſt*, and drives us with the rod of threatned puniſhments, to make us touch the ſcepter of mercy, held out to us from the throne of grace.

But, while we remain ſtrangers to our helpleſs and hopeleſs ſtate by nature, far from making this proper uſe of the law, we truſt in it, and fancy that the merit of our obedience to it is the way of ſalvation. Thus we *go about to eſtabliſh our own righteouſneſs, making light of* the atoning blood, which marks *the new and living way* to heaven. This very miſtake ruined the Phariſees of old, and deſtroys their numerous followers in all ages. *Rom.* ix. 31.

15. And when we form ſuch wrong apprehenſions of the law, is it poſſible that we ſhould have right views of the goſpel, and receive it with cordial affection? Reaſon and experience anſwer in the negative. What ſays the goſpel to ſinners? *You are ſaved* BY GRACE, through mere favour and mercy, *not of works, leaſt any man ſhould boaſt.* Eph. ii. 8. Now, ye decent formaliſts, ye fond admirers of your own virtue, are you not utterly diſqualified to ſeek and accept a pardon in a goſpel way? For your ſeeking it upon the footing of mere *mercy*, implies an acknow-

acknowledgement that you deſerve the ruin threatened againſt ſinners. And ſuppoſe a pardon was granted you before you had a conſciouſneſs of your ſad deſerts, you could not receive it as an act of *mere grace*, but only as a reward juſtly beſtowed upon you for the merit of your works. It is plain then, that, according to the goſpel plan, none can be fit ſubjects of ſalvation, but thoſe who are truly ſenſible of their condemnation.

16. But as the grace of God in Chriſt, is the moving and meritorious cauſe of our ſalvation: So the inſtrumental cauſe of it is *faith* on our part. *Through faith are ye ſaved*, ſays St. Paul. Now if to have faith in Chriſt, is habitually to lift up our hearts to him, with an humble and yet chearful confidence, ſeeking in him all our *wiſdom*, *righteouſneſs* and *ſtrength*, as being our inſtructing *Prophet*, atoning *Prieſt*, and protecting *King*; it is evident, that till we awake to a ſight of our fallen ſtate, we cannot believe, nor conſequently be ſaved. O ye that never were ſenſible of your ſpiritual blindneſs, can you with ſincerity take Jeſus for your guide, and deſire his *Spirit to lead you into all truth?* Does not David's prayer, *Open thou mine eyes, that I may ſee the wonderful things of thy law*; appear to you needleſs, if not fanatical? And is not the Redeemer's *prophetic office* thrown away upon ſuch ſons of wiſdom as you are?

Have you a greater value for Jeſus than they, O ye

O ye *juſt men*, who have *no* ſenſible *need* of heart-felt *repentance*, and whoſe breaſts were never dilated by one ſigh, under a due ſenſe of your guilt and condemnation? Can you, without hypocriſy, apply to him as the *high Prieſt* of the *guilty*, claim him as the *Advocate* of the *condemned*, or fly to him as the *Saviour* of the *loſt?* Impoſſible! You fondly hope you never were loſt, you were always "good livers, good believers, good churchmen;" you "need not make ſo much ado" about an intereſt in the blood of the new covenant.

And ye, who fluſhed with the conceit of your native ſtrength, wonder at the weakneſs of thoſe that continually bow to the ſceptre of Jeſu's grace for protection and power; can you without a ſmile of pity hear him ſay, *Without me ye can do nothing?* Is it poſſible that you ſhould ſincerely implore the exertion of his royal power, for victory over ſins you ſuppoſe yourſelves able to conquer, and for the reſtoration of a nature, with the goodneſs of which you are already ſo well ſatisfied? Your reaſon loudly anſwers, No: Therefore, till you ſee yourſelves corrupt, impotent creatures, you will openly neglect the Redeemer, give to your aggravated ſins the name of "human frailties," and truſt to your baffled, and yet boaſted endeavours. Self-deception! Art thou not of all impoſters the moſt common and dangerous, becauſe the leaſt ſuſpected?

To

To sum up and close these important remarks: Look at those who, in mystic Babylon, are not truly sensible of their total fall from God, and you will see them setting their own reason above the holy scriptures; and their works in competition with the infinitely meritorious sacrifice of Christ. Inquire into their principles, and you will discover, that they either openly explode as enthusiastical, or slightly receive as unnecessary, the doctrines of salvation by faith in Christ, and regeneration by the Spirit of God. Examine their conduct, and you will find they all *commit sin*, and *receive the mark of the beast* secretly *in their right hand*, *or* openly *in their foreheads*. Rev. xiii. 16. Sort them, and you will have two bands, the one of Sceptics and the other of Formalists, who, though *at* as great *enmity between themselves* as *Pilate and Herod*, *are* like them *made friends together* by jointly *deriding* and *condemning* JESUS in his living members. Luke xxiii. 12.

And if with the candle of the Lord you search the Jerusalem of professing Christians, you will perceive that the want of an heart-felt, humbling knowledge of their depravity, gives birth to the double-mindedness of hypocrites, and the miscarriages or apostacy of those, who once distinguished themselves in the evangelical race: You will easily trace back to the same corrupt source, the seemingly opposite errors of the antinomian and legalist, those spiritual thieves, by whom the sincere

ſincere Chriſtian is perpetually reviled: And in ſhort, you will be convinced, that if you ſet your eyes upon a man, who is not yet deeply conſcious of his corrupt and loſt eſtate, or whoſe conſciouſneſs of it has worn away, you behold either a trifler in religion, a dead-hearted legaliſt, a fly hypocrite, a looſe antinomian, a ſelf-conceited formaliſt, a ſcoffing infidel, or a wretched apoſtate.

You ſee, Reader, what a train of fatal conſequences reſults from rejecting, or not properly receiving, the doctrine demonſtrated in theſe ſheets: And now that you may cordially embrace it, permit me to enumerate the

Unspeakable Advantages

ſpringing from an affecting knowledge of our fallen and loſt eſtate.

No ſooner is the diſeaſe rightly known, than the neglected Jeſus, who is both our gracious Phyſician and powerful remedy, is properly valued, and ardently ſought: *All that* thus *ſeek find*, and all that find *him*, find ſaving health, eternal life, and heaven.

Bear your teſtimony with me, ye Children of Abraham and of God, who *ſee the* brightneſs of a goſpel *day and rejoice.* Say, What made you firſt wiſhfully *look to the hills whence your ſalvation* is *come*, and fervently deſire to behold the ſin-diſpelling beams of the *Sun of Righteouſneſs?*

Was

Was it not the deep, diſmal night of our fallen nature which you happily diſcovered, when awaking from the ſleep of ſin you firſt ſaw the deluſive dreams of life, as they appear to the dying? What was *the Deſire of nations* to you, till you felt yourſelves loſt ſinners? Alas! Nothing: Perhaps leſs than nothing; an object of diſguſt or ſcorn. When *the pearl of great price* was preſented to you, did you regard it more, than the vileſt of brutes an oriental pearl? And as if it had not been enough to look at it with diſdain, were not ſome of you ready to *turn again*, and *rend*, after the example of ſnarling animals, thoſe who affectionately made you the invaluable offer? *Matt.* vii. 6.

But when the ſtorm that ſhook mount Sinai, overtook your careleſs ſouls, and you ſaw yourſelves ſinking into an abyſs of miſery; did you not cry out, and ſay, as the alarmed diſciples, with an unknown energy of deſire, *Save Lord, or we periſh?* And when, conſcious of your loſt eſtate, you began to believe, that he *came to ſeek and to ſave that which was loſt*; how dear, how *precious* was he to you in all his offices? How glad were ye to take guilty weeping Magdalen's place, and wait for a pardon at your *High Prieſt*'s feet? How importunate, in ſaying to your *King*, as the helpleſs widow, *Lord, avenge me of mine adverſary*, my *evil heart of unbelief!* How earneſt, how unwearied in your applications to your *Prophet*, for heavenly light and

and wiſdom! The inceſſant prayer of blind Bartimeus was then yours, and ſo was the gracious anſwer which the Lord returned to him: You *received* your ſpiritual *ſight*. And Oh! what ſaw you then? The ſacred *Book unſealed! Your ſins blotted out as a cloud! The glory of God ſhining in the face of Jeſus Chriſt*; and "the kingdom of heaven opened to all believers!"

Then, and not till then, you could ſay from the heart, *This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief*, 1 Tim. i. 15. Then, you could cry out with his firſt diſciples: *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God!* 1 John iii. 1. *We are all the children of God by faith in Chriſt Jeſus, whom having not ſeen we love; in whom, though now we ſee him not, yet believing, we rejoice with joy unſpeakable and full of glory, receiving the end of our faith, the ſalvation of our ſouls.* Gal. iii. 26. 1 Pet. i. 8. *We truſted in him and are helped: Therefore our heart danceth for joy, and in our ſong will we praiſe him.* Pſ. xxviii. 8. *To Him that hath loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto God and his Father; to Him be glory and dominion for ever and ever.* Rev. i. 5.

And this will alſo be your triumphant ſong, attentive Reader, if deeply conſcious of your loſt eſtate, you ſpread your guilt and miſery before

 him

him, who *came to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound*; *and to comfort all that mourn, by giving them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.* Is. lxi. 1. *Your sorrow, it is true, may endure for a night, but joy will come in the morning, the joy of God's salvation,* and the pardon of your sins. *Having much forgiven you,* you *will* then *love much,* and admire in proportion, the riches of divine wisdom, goodness, justice, and power, that so graciously contrived, and so wonderfully executed the plan of your redemption. You will be ravished in experiencing, that a condemned sinner cannot only escape impending ruin, but enter into present possession of a spiritual paradise, where peace and joy blossom together, and whence welcome death, will e'er long, translate your triumphant soul to those unseen, unheard-of, inconceivable glories, *which God hath prepared for them that love him.* 1 Cor. ii. 9.

Nor will the blossoms of heavenly *peace* and *joy,* only diffuse their divine fragrancy in your soul; all *the fruits of holiness* will grow together with them, *to the glory of God,* and the profit of mankind. And thou wilt not be the last, thou fair, thou blushing *Humility,* to bend all the spreading branches of *the tree of righteousness.* No, we cannot be vain, or despisers of others, when we see that we are all corrupted, dying

shoots

ſhoots of the ſame corrupted, dead ſtock: We cannot be ſelf-righteous, when we are perſuaded, that the beſt fruit which we can *naturally* produce is only ſplendid ſin, or vice coloured over with the ſpecious appearance of virtue: We muſt lie proſtrate in the duſt, when we conſider the ignominious croſs, where our divine ſurety hung, bled, and died to ranſom our guilty ſouls.

A genuine conviction of our corruption and demerit thus ſtriking at the very root of our pride, neceſſarily fills our hearts with inexpreſſible gratitude for every favour we receive, gives an exquiſite reliſh to the leaſt bleſſing we enjoy, and teaches us to ſay with the thankful Patriarch, *I am not worthy of the leaſt of all thy mercies:* And as it renders us grateful to God, and all our benefactors, ſo it makes us patient under the greateſt injuries, reſigned in the heavieſt trials, glad to be reproved, willing to forgive the faults of others, open to acknowledge our own, diſpoſed to ſimpathiſe with the guilty, tender-hearted towards the miſerable, incapable of being offended at any one, and ready to do every office of kindneſs, even to the meaneſt of mankind.

Again, no ſooner are we properly acquainted with our helpleſſneſs, than we give over leaning on an arm of fleſh, and the broken reed of our own reſolutions. Repoſing our entire confidence in the living God, we fervently implore his continual aſſiſtance, carefully avoid temptations, gladly acknowledge, that *the help which is done*

upon the earth, the Lord doth it himself, and humbly give him the glory of all the good that appears in ourselves and others.

Once more, as soon as we discover our spiritual blindness, we mistrust our own judgment, feel the need of instruction, modestly repair to the experienced for advice, carefully search the scriptures, readily follow their blessed directions, and fervently pray that no false light may mislead us out of the way of salvation.

To conclude: A right knowledge, that *the crown is fallen from our head,* will make us abominate sin, the cause of our ruin, and raise in us a noble ambition of regaining our original state of blissful and glorious righteousness. It will set us upon an earnest enquiry into, and a proper use of, all the means conducive to our recovery. Even the sense of our guilt will prove useful, by helping to break our obdurate hearts, by imbittering the baits of worldly vanities, and filling our souls with penitential sorrow. *Before honour is humility.* This happy humiliation makes way for the greatest exaltation: For *thus saith the high and lofty One, that inhabiteth eternity. I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and the heart of the contrite,* to *fill the hungry with good things,* and *beautify the meek with salvation.* Isaiah lvii. 15.

If these advantages, which exceed the worth of earthly crowns, necessarily result from the proper

proper knowledge of our corrupt and loſt eſtate; who, but an infatuated enemy of his own ſoul, would be afraid of that ſelf ſcience? Who, but an obſtinate Phariſee, would not eſteem it, next to the knowledge of Chriſt, the greateſt bleſſing which heaven can beſtow upon the ſelf-deſtroyed, and yet ſelf-conceited children of men?

Careleſs Reader, if thou art the perſon, if remaining unſhaken in thy carnal confidence, and ſuppoſing thyſelf *wiſer than ſeven men that can render a reaſon*, thou not only deſpiſeſt the teſtimony of the ſacred Writers and our pious Reformers, laid before thee in the firſt part of this treatiſe, but diſregardeſt the numerous arguments it contains, trampleſt under foot both matter of fact and common ſenſe, and remaineſt unaffected by the moſt dreadful conſequences of ſelf-ignorance on the one hand, and the greateſt advantages of ſelf-knowledge on the other; I have done, and muſt take my leave of *thee*.

May the merciful and holy God, whoſe laws thou doſt daily violate, whoſe word thou hourly oppoſeſt or forgetteſt, whoſe ſalvation thou doſt every moment neglect, whoſe vengeance thou continually provokeſt, and whoſe cauſe I have attempted to plead, bear with thee and thy inſults a little longer!—May his infinite Patience yet afford thee ſome means of conviction, more effectual than that which is at preſent in thy hands!

hands!—Or, ſhouldſt thou look into this labour of love once more, may it then anſwer a better purpoſe than to aggravate thy guilt, and enhance thy condemnation, by rendering the folly of thy unbelief more glaring, and conſequently more inexcuſable!

End of the APPEAL.

A CONCLUDING

ADDRESS

TO

The ſerious Reader,

WHO ENQUIRES,

What muſt I do to be ſaved?

" Is there no balm in Gilead? Is there no Phyſician there? Why then is not the health of the daughter of my people recovered?" *Jer.* viii. 22.

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AN

AN ADDRESS TO The Serious Reader, &c.

HAVING taken my leave of the thoughtleſs and gay, who regard an appeal to their reaſon, as little as they do the warnings of their conſcience; I return to thee, * ſerious and well-diſpoſed Reader. I am too much concerned for thy ſoul's welfare to lay down my pen, without ſhewing thee more perfectly the way to the kingdom of heaven, by *teſtifying to* thee *repentance towards*

* This Addreſs is only calculated for *ſerious perſons*, who cordially aſſent to the doctrine eſtabliſhed in the *Rational Demonſtration of our fallen and loſt eſtate.* As other Readers have been diſmiſſed with the portion of truth that belongs to them, they are deſired not to meddle with *this*, leſt their cavils confirm St. Paul's obſervation, *We preach Chriſt crucified, to the* ſelf-righteous *Jews a ſtumbling block, and to the* ſelf-conceited *Greeks fooliſhneſs.*

towards God, and faith in our Lord Jesus Christ.

Thou art happily weary of feeding upon the husks of earthly vanities. I have a right therefore, as a steward of the mysteries of God, to bring out of the divine treasury the pearls of evangelical truth; and I gladly cast them before *thee*, persuaded, that far from awakening thy anger, they will excite they desires, and animate thy languid hopes.

Instead of ridiculing or dreading an heart-felt conviction of thy lost estate, thou now seest it is a desirable privilege, an invaluable blessing. Ready to mourn, because thou canst not mourn, thou complainest, that thou hast only a confused view of thy total depravity. Thou wantest the feelings of the royal penitent, when he said, *Behold, I was shapen in iniquity*, &c. *I acknowledge my transgressions*, and *my sin is ever before me*; but conscious thou canst not raise them in thy heart by natural powers, thou desirest some scriptural directions suitable to thy case. Give me leave to introduce them by a few

Preliminary Reflections

on the nature and depth of penitential sorrow.

I. Thou knowest, that *except thou* truly *repentest, thou shalt* surely *perish*, and that there is no true repentance, where there is not true sorrow for

for ſin. *I rejoice*, ſays St. Paul to the Corinthians, *that ye were made ſorry after a godly manner: For godly ſorrow worketh repentance to ſalvation, not to be repented of, but the ſorrow of the world worketh death.* Hence it appears, that there are two ſorts of ſorrow ſpringing from oppoſite ſources; *God* and the *world*; the one a *godly ſorrow*, and the other *the ſorrow of the world*. Learn to diſtinguiſh them by their various cauſes and effects, ſo ſhalt thou avoid the danger of miſtaking the one for the other.

The ſorrow of the world, which many cover with the cloak of religion, ariſes from fear of contempt, dread of poverty, ſecret jealouſy, revenge diſſatisfied, love diſappointed, baffled ſchemes, loſſes in buſineſs, unkindneſs of friends, provocations of enemies, or the death of ſome idolized native. Nay, this ſorrow may ſometimes ſpring from a mixture of ſelf-righteous pride and ſlaviſh fear. Some cannot bear to be robbed of their fond hopes of meriting heaven by their imaginary good works: They loſe all patience, when they ſee their beſt righteouſneſs brought to light, and expoſed as *filthy rags:* They are cut to the heart, when they hear, that their apparent good deeds deſerve puniſhment as well as their black enormities: Or, like condemned malefactors, they dread the conſequences of their crimes, while they feel little or no horror for the crimes themſelves.

Exceedingly fatal are the effects of this ſorrow

row, in the perſons whom it overcomes: Their indigent hearts, unable to bear either diſappointment, contradiction, or condemnation, riſe againſt ſecond cauſes or the decrees of Providence; fret at the ſtrictneſs of the law, or holineſs of the Lawgiver, and pine away with uninterrupted diſcontent. Hence, ſpurning at advice, direction, and conſolation, they wring their hands, or *gnaw their tongues with anguiſh*; impatience works them up into ſtupid ſullenneſs, or noiſy murmuring; they complain, that their *puniſhment is greater than they can bear*; and, imagining they are more ſeverely dealt with than others, they haſtily conclude, *Behold, this evil is from the Lord, why ſhould I wait for him any longer?* Thus black deſpair ſeizes upon their ſpirits; and, if grace does not interpoſe, they either live on to fill up the meaſure of their iniquities, as Cain, Pharaoh, Ahab, and Haman; or madly lay violent hands upon themſelves, as Ahitophel, and Judas.

This ſorrow cannot be too much guarded againſt, as it not only deſtroys many perſons, but does immenſe hurt to religion. For thoſe who are glad of any pretence to pour contempt upon godlineſs, taking occaſion from the inſtances of this ſorrow, harden their own hearts, and prejudice all around them againſt the bleſſed godly ſorrow, which every miniſter of the goſpel endeavours to excite; maliciouſly repreſenting it as one and

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he ſame with the miſchievous ſorrow of the world.

Their miſtake will be evident, if we trace godly ſorrow back to its ſource. It does not ſpring merely from fear of puniſhment; but chiefly from humbling views of God's holineſs, the impurity of the human nature, the exceeding ſinfulneſs of ſin, and the tranſcendent excellency of the law, which condemns the ſinner.

And this happy ſorrow differs not leſs from he other in its effects, than it does in its cauſe. The perſons who are bleſſed with it, far from murmuring, or fretting at the divine commandment, ſee it to be *holy, juſt and good*, both in s preceptive and penal part. They ſo abſolutey acquieſce in it, that they would not alter it, if ney could. They clear God, accuſe themſelves, ubſcribe their own ſentence, and acknowledge, *is of the Lord's mercies, that they are not conumed.* Each of them can ſay, *Wherefore ſhould living man complain, a man for the puniſhment ſins? It is good that he ſhould both hope and ietly wait for God's ſalvation: I will therefore atch to ſee what he will ſay unto me, for he will eak peace unto his people.* Thus, in a conſtant e of all the ordinances of God, they meekly ait, wreſtling with their unbelieving fears, till torious *faith comes by hearing* of the matchleſs ve of Jeſus Chriſt; and then, *fearing the Lord d his goodneſs*, they *ſing the ſong of the Lamb*, d run upon his delightful errands.

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As thou feeſt, ſerious Reader, the nature, neceſſity, and excellence of godly ſorrow, thou art probably deſirous of being informed, how deep thine muſt be, to conſtitute thee a true penitent. Know then, that it muſt be deep enough to imbitter thy moſt pleaſing, profitable, and habitual ſins, and to prevent thy reſting without a clear ſenſe of thy peculiar intereſt in Chriſt.—It muſt be profound enough to make him and his goſpel infinitely precious to thee, and to produce, under God, the bleſſed effects mentioned in the fifth part of the preceding treatiſe.

To be more particular, a true penitent may certainly without deſpair or madneſs, go as far in godly ſorrow, as David does in his penitential pſalms, and our church ſpeaks in the firſt part of the homily on faſting. "When good men, ſays "ſhe, feel in themſelves the heavy burden of ſin, "ſee damnation to be the reward of it, and be"hold with the eye of their mind the horror of "hell, they tremble, they quake, they are in"wardly touched with ſorrowfulneſs of heart for "their offences, and cannot but accuſe them"ſelves, and open their grief unto Almighty "God, and call on him for mercy. This being "done ſeriouſly, their mind is ſo occupied, part"ly with ſorrow and heavineſs, partly with an "earneſt deſire to be delivered from this danger "of hell and damnation, that all deſire of meat "and drink is laid aſide, and loathing of all world"ly things and pleaſures comes in place, ſo that "they

they like nothing better than to weep, to lament, to mourn, and both with words and behaviour of body, to shew themselves weary of this life."

Nevertheless it must be observed, that godly sorrow needs not be equal, either in degree or duration, in all penitents. Those whose hearts, through divine grace, open as readily and gently as that of Lydia, happily avoid many of David's pangs and Job's terrors. The powerful and instantaneous, or the gentle and gradual manner, in which souls are awakened; the difference of constitutions; the peculiar services that a few are called to, and for which they are prepared by peculiar exercises; the horrid aggravations that have attended the sins of some; and the severe correction, which the Lord is obliged to give others, for their stout resistance against his grace—All this may help us to account for the various depths of distress, through which different penitents pass in their way to Christ, and salvation by him.

The Lord does not needlessly afflict the children of men, any more than a tender father, unnecessarily corrects his disobedient children: He only wants us to forsake our sins, and renounce our own righteousness, and come to Christ to be made partakers of his merits, holiness, and felicity. The sorrow which answers these ends is quite sufficient; though it should be ever so light, and of ever so short a duration.

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On the contrary, a diſtreſs as heavy as that of Judas is unavailable, if inſtead of driving us from ſin to Jeſus Chriſt, it only drives us from prophaneneſs to hypocriſy, or from preſumption to deſpair.

If ſtill perplexed, thou aſkeſt what thou muſt do, to get a ſenſe of thy depravity productive of true repentance; I anſwer, that an affecting diſcovery of the guilt, nature, and danger of ſin, is only attained by the aſſiſtance of God's Spirit, who alone effectually *convinces the world of ſin*, John xvi. 8. But the Lord has graciouſly appointed means, in the right uſe of which he never denies a ſinner the convincing and converting power of his bleſſed Spirit, and what they are thou art informed in the following

DIRECTIONS

Proper for an half-awakened ſinner, deſirous of being duly convinced of his corrupt and loſt eſtate.

II. Beware of *Fools*, that *make a mock at* ſorrow for ſin, and at *ſin* itſelf. Beware of thoſe *blind leaders of the blind*, who *having a form of godlineſs, deny the power thereof:* Inſtead of pointing thee to the throne of grace, and bidding thee *behold the Lamb of God, that taketh away the ſin of the world*, they will only direct thee to the church-walls and communion-table; and perhaps, if they ſee thee under dejection of ſpirit for th

thy ſins, they will recommend the play-houſe, card-table, or what they call "a chearful glaſs." *From ſuch turn away*, or they will perſuade thee that repentance is melancholy, conviction of ſin deſpair, and the love of God, enthuſiaſm. 2 Tim. iii. 5.

That they may not be able to laugh, or frown thee out of the way of ſalvation, dwell in thy thoughts on God's awful perfections. *Juſtice and judgment are the habitation of his throne.* The unſpotted, reſplendent holineſs beaming forth from him, as from an immenſely glorious Sun of Righteouſneſs, will ſhew thee thy ſins as innumerable, as the flying motes diſcovered by the rays of the natural ſun, when they enter a dark and duſty room. Conſider that they are committed by a worm of earth, againſt the Majeſty of heaven, and they will all appear to thee infinitely great: Eſpecially if thou meaſureſt them, and thyſelf by the true rule, the oracles of God; caſting away the three falſe ſtandards which ſelf-deceivers meaſure themſelves by, namely, the good opinion of their worldly-minded neighbours, the defective examples of their fellow-ſinners, and the flattering ſuggeſtions of their own blind ſelf-love.

Follow the example of *the noble Bereans; ſearch the ſcriptures daily, whether theſe things are ſo*, Acts xvii. 11. View in that faithful mirror, the picture both of the natural and regenerate man, and aſk thy conſcience which thou reſembleſt

moſt. If imitating the godly man deſcribed in the firſt pſalm, thou *meditateſt in the law of the Lord day and night*; the ſtraitneſs of the heavenly rule will ſoon ſhew thee how very far gone thy thoughts, words, actions, tempers, and nature, are from original righteouſneſs.

To this meditation, add a frequent ſurvey of the follies of thy childhood, the vanity of thy youth, the worldly mindedneſs of thy riper years, the capital tranſgreſſions which conſcience accuſes thee of, and the *hardneſs of heart*, and *alienation from the life of God*, that the ſcriptures charge thee with. Confeſs all to the Lord as thou art able, remembering, that the wages of ſin is *death*, who flies faſt upon thee with the wings of time.—*Death*, who often gives no warning, and uſhers in *judgment*, with all the horrors of *hell*, or the joys of *heaven*; and pray, that theſe awful realities may affect thee now, as they will in thy laſt moments.

Frequently reflect, how total muſt be our loſs of ſpiritual life, which cannot be repaired but by a *Reſurrection*, a *New-birth*, or *a new Creation*, Col. iii. 1. John iii. 7. Gal. vi. 5. and how deſperate the diſeaſe of our fallen nature, which cannot be healed but with the blood of the divine Phyſician. *Conſider*, attentively conſider *Him*, whoſe piercing look ſoftened the obdurate heart of curſing Peter, whoſe amazing ſufferings brought an hardened thief under the deepeſt concern

cern for his ſalvation, and whoſe dying groans *rent the rocks, ſhook the earth, and opened the graves.* The tender flower of evangelical ſorrow grows beſt in the ſhade of his croſs: A believing view of him, as ſuffering for thee, will melt thee into penitential tears, and ſeal upon thy relenting heart the gracious promiſe, *They ſhall look upon him, whom they have pierced, and mourn.* Zech. xii. 10.

In the mean time, improve the daily opportunities which thou haſt of ſtudying human corruption, in the life and tempers of all around thee, but chiefly in thy own careleſs and deceitful heart: Take notice of its pride and ſelf-ſeeking, of its riſings and ſecret workings, eſpecially when unexpected temptations trouble thy imaginary peace of mind: For at ſuch a time thy corruptions, like the ſediment in the bottom of a veſſel that is ſhaken, will ſhew their loathſomneſs, ſtrength, and multitude.

Converſe frequently, if thou canſt, with perſons deeply convinced of ſin. Attend a plain, heart-ſearching miniſtry as often as poſſible; and when the ſword of the Spirit, the word of God, pierces thy ſoul, beware of fretful impatience. Inſtead of riſing with indignation againſt the preacher, and ſaying as proud Ahab to the man of God, *Haſt thou found me, O mine enemy?* Account him thy beſt friend that wounds thee deepeſt, provided he brings thee to Chriſt for a cure: And when the arrows of the word fly

abroad, drop the ſhield of unbelief, make bare thy breaſt, welcome the bleſſed ſhaft, and remember, that the only way of conquering ſin, is to fall wounded and helpleſs at the Redeemer's feet.

Nevertheleſs the impreſſions of the word will ſoon wear off, if thou doſt not importunately intreat the Searcher of hearts, to light the candle of his grace in thy ſoul, that thou mayſt clearly ſee whether thy *inward parts* are *holineſs to the Lord*, as thou fondly ſuppoſedſt, or *very wickedneſs*. It is only in God's light, that we can clearly diſcover our blindneſs.

This *light*, it is true, *ſhineth in darkneſs*, but frequently *the darkneſs comprehendeth it not*. That this be not thy dreadful caſe, do not *grieve* and *quench the* convincing *Spirit*, by perſiſting in the wilful omiſſion of any duty, or deliberate commiſſion of any ſin: Nothing but obſtinate unbelief darkens the mind, and hardens the heart, more than this. Therefore inſtead of burying thy *one talent* with *the ſlothful ſervant*, earneſtly pray the Lord to make thee faithful to thy convictions, and to deepen them daily till they end in a ſound converſion.

In order to this, do not ſlightly heal the wound in thy conſcience: It is better to keep it open, than to ſkin it over by improper means: Many through their natural forwardneſs and impatience, have recourſe to them; and ruin is the conſequence.

That thou mayſt avoid it, ſerious Reader, I intreat thee to pay a due regard to the following

CAUTIONS

proper for a Penitent, who deſires to make his calling and election SURE.

III. When thou haſt affecting views of thy loſt eſtate, beware of reſting like Felix in ſome pangs of fear, fits of trembling, and reſolutions of turning to God by and by, *when* thou *ſhalt have a convenient ſeaſon.* Neither give place to deſponding thoughts, as if there was no appeal from the tribunal of Juſtice to the throne of Grace.

Run not for eaſe to vain company, bodily indulgence, entangling affections, immoderate ſleep, exceſſive drinking, or hurry of buſineſs. *Cain built a city* to divert his trouble of mind, and multitudes like him, by *the cares of this world, the deceitfulneſs of riches, or the deſire of other things*, daily *choak* the good ſeed, the precious *word* of conviction. Mark iv. 19.

Be not ſatisfied with faint deſires of living the life of the righteous, or idle wiſhes of dying their death. Remember that *the deſire of the ſlothful kills him*, and if thou haſt experienced ſome drawings of grace, meltings of heart, and breathings after God, ſit not down at laſt as the Laodiceans in a careleſs ſtate, *neither hot nor*

cold. It is far better to go on thy way weeping, and seeking *the pearl of great price* till thou really findest it, than to rest contented with an hasty conceit that thou art possessed of it, when thou art not.

Stop not in an outward reformation, and a form of godliness, like many, who mistake the means or doctrines of Grace for grace itself, and because they say their heartless prayers both in public and private, or go far and often to hear the gospel preached in its purity, fondly hope they are the favourites of God, and in the high way to heaven.

Under pretence of increasing thy convictions, do not bury them in heaps of religious books. Some read till their heads are confused, or their hearts *past feeling*. Thus, though *ever learning, they are never able to come to the knowledge of the truth.* Hear then, as well as read the word of life; but think not thyself converted when thou hast *received the seed of it with joy:* The stony ground-hearers went as far as this: *Herod* himself *heard John gladly, honoured him, did many things*, but left the most important undone, never dismissed the incestuous woman he lived with, and at last sacrificed to her revenge the honest preacher he so much admired.

Do not spoil the ministration of condemnation, and the ministration of the spirit by confounding them together. They are excellent asunder, but when mixed they destroy each other's efficacy.

The

The dreadful thunders of Sinai, and the melodious songs of Sion, do not ſtrike at once the ſame ſpiritual ear. The galling yoke of the law, and heavy load of its condemnation, are dropped when we truly *take upon* us *Chriſt's eaſy yoke*, ſubmit to *his light burden*, and *find reſt unto our weary ſouls*. The firſt Adam gives place to the ſecond; condemning Moſes keeps ſilence before our gracious Redeemer; the curſe of the law is ſwallowed up by the bleſſing of the goſpel. Let then the former operate in thy fallen ſoul before the latter; as a ſtrong emetic makes way in a diſordered ſtomach for a rich and healing cordial: If thou mixeſt, and takeſt them together, their reſpective virtue and uſe are inſtantly deſtroyed; the curſe of the law loſes its uſeful ſharpneſs, and the promiſes of the goſpel their ſweet, reſtorative power. Leave then the heavy and cumberſome tables of ſtone in the ark of the Jewiſh covenant. Welcome Jeſus, the Mediator of the new covenant, and with him thou ſhalt receive an heart of fleſh, where the Spirit of Adoption himſelf will write the law of life and love.

On the other hand, reſt not contented with ſpeculative knowledge; and unaffecting, though clear ideas of the goſpel-way of ſalvation. Light in an unrenewed underſtanding, miſtaken for *the myſtery of faith in a pure heart*, like an ignus fatuus, or falſe light, leads thouſands through the

the bogs of ſin into the pit of deſtruction. *Acts* viii. 13.

Pacify not thy conſcience by activity in outward ſervices, and a warmth in God's cauſe: Party ſpirit, or natural ſteadineſs in carrying on a favourite ſcheme, yea, or ſeeking thy own glory, may be the ſprings that ſet thee on work. Jehu faithfully deſtroyed Baal and Jezebel, but his zeal for the Lord covered the ſecret deſire of a crown. Take care alſo, not to miſtake gifts for graces; fluency of ſpeech for converting power; the warmth of natural affection for divine love; or an impulſe of ſpirit, on ſome particular occaſion, for an evidence of ſpiritual regeneration. Balaam ſpoke and propheſied like a child of God, and *many will one day ſay to* Chriſt, *Lord, have we not propheſied, ſpoke all myſteries, caſt out devils, and done many wonderful works in thy name*; to whom he will anſwer, *Depart from me, I know you not.*

Avoid the ſelf-conceit of many who feed on the corrupted manna of their paſt experiences, and confidently appeal to the waſted ſtreams of thoſe conſolations, which once refreſhed their hearts; when alas! it is evident, *they have* now *forſaken the fountain of living water*, and *hewn to themſelves broken ciſterns that hold no water*; unleſs the mire of evil tempers, ſelfiſh views, and heartleſs profeſſions of faith, may paſs for *the ſtreams which gladden the city of God.*

Neither do thou heal thyſelf by touches of

ſorrow,

ſorrow, by tears, good deſires, or outward marks of humiliation for ſin, as king Ahab. Nor by exceſſive faſting, retiring from buſineſs, or hard uſage of the body, as many Roman Catholics: Nor yet by miſapplying the doctrine of predeſtination, and ſetting down notions of election for evidences of ſalvation, as many Proteſtants: No, nor by *doting about queſtions, ſtrifes of words, and perverſe diſputings, which eat as a canker*, as ſome in St. Paul's days, and too many in ours. 1 *Tim.* vi. 4.

To conclude, think not thou art made whole, when the power of outward ſin is weakened or ſuſpended, when thou haſt learned the language of Canaan, canſt ſpeak or write well on ſpiritual ſubjects, are intimately acquainted with the beſt miniſters of Chriſt, and haſt caſt thy lot among the deſpiſed children of God, taken their part, ſhared in their reproach, and ſecured their eſteem and prayers. Judas did ſo for years: *Saul was* once *alſo among the prophets:* Ananias and Sapphira were ſuppoſed to be good believers for a time, and the fooliſh virgins joined in ſociety with the wiſe, and were perhaps unſuſpected, to the laſt. So important is that charge of our Lord! *Strive to enter in at the ſtrait gate, for many will ſeek to enter in and ſhall not be able.*

To theſe cautions againſt the various ways, by which the generality of penitents ſkin over the

the wound of ſin in their conſcience, permit me to add an

Evangelical Exhortation,

pointing out the divine method of a ſound cure, which, though leaſt regarded, and laſt tried, by moſt ſinners, is not only effectual in ſome, but infallible in all caſes.

IV. Wouldſt thou, ſerious Reader, be made whole in an evangelical manner? To thy convictions of original and actual ſin muſt be added, a conviction of unbelief. Feel then, that thou haſt neglected Chriſt's great ſalvation: Own thou didſt never aſk, or never perſevere in aſking the unfeigned, ſaving, powerful faith, by which *the atonement is received* and enjoyed, *Rom.* v. 11. Acknowledge, that the faith thou haſt hitherto reſted in, was not *that gift of God*, the grace *of his own operation, wrought in thee according to the working of his mighty power*. Eph. ii. 8. Col. ii. 12. Eph. i. 19. And confeſs it was not the right faith; becauſe it grew from the ſeed of prejudice and education, as the faith of Jews and Turks; and not from the ſeed of divine grace and power, as the faith of St. Paul, *Gal.* i. 15. and becauſe it never yielded the heavenly fruits which goſpel-faith infallibly produces: Such as—*a vital union with Chriſt*, Gal. ii. 20.—*The pardon of ſins*, Col. i. 14. Acts xiii. 30.—

Peace

Peace with God, Rom. v. 1.—*Dominion over sin*, Rom. vi. 14.—*Victory over the world*, 1 John v. 4.—*The crucifixion of the flesh*, Gal. v.—*Power to quench the fiery darts of the wicked*, Eph. vi. 15.—*Joy unspeakable*, 1 Pet. i. 8.—*And the salvation of thy soul*, 1 Pet. i. 9. Heb. x. 39.

Be not afraid of this conviction of unbelief; for it generally goes before divine faith, as the fermentation of a grain of corn in the earth is previous to its shooting its stalk towards heaven. *God concludes*, shuts us up *in unbelief*, says St. Paul, *that he may have mercy upon* us. Rom. xi. 32. *When the Comforter is come*, says our Lord, *he will convince the world of sin, because they believe not in me.* This is the transgression which peculiarly deserves the name of *sin*, as being the *damning* sin according to the gospel, Mark xvi. 16, the sin that binds upon us the guilt of all our other iniquities, and keep up the power of all our corruptions. Its immediate effect is to *harden the heart*, Mark xvi. 14, and make *it depart from the living God*, Heb. iii. 12, and this hardness and departure are the genuine parents of all our actual sins, the number and blackness of which increases or decreases, as the strength of unbelief grows or decays.

A conviction of this sin is of the utmost importance, as nothing but an affecting sense of its heinousness and power can make us compleatly weary of ourselves—nothing but a sight of its

destructive

deſtructive nature can prevent our reſting without a compleat cure.

But when thou art once convinced of unbelief, do not increaſe the difficulty of believing by imagining true faith at an immenſe diſtance. Conſider it as very near thy heart. That which convinces thee of ſin and unbelief can in a moment, and with the greateſt eaſe, convince thee of righteouſneſs, and *reveal in thee Chriſt the hope of glory*. How quickly can the Spirit take of the things that belong to him, and ſhow them unto thee! *Say not* then *in thy heart, Who ſhall aſcend into heaven, or deſcend into the deep* to get me the feed of faith? But let St. Paul ſhew thee *the new and living way. The word is nigh thee,* ſays he, *even in thy mouth and in thy heart, that is the word of faith which we preach; that if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thy heart that God hath raiſed him from the dead, thou ſhalt be ſaved*; for *we are ſaved by faith, faith cometh by hearing, and hearing by the word of God. Hear* then *the word of the Lord.*

Are thy ſins really grievous to thee? Is the burden of them intolerable? Wouldſt thou part with it at any rate? Doſt thou fully renounce thy ſpeculative and barren faith? Haſt thou received the ſentence of death in thyſelf, acknowledging thy caſe [for any thing thou canſt do] helpleſs, hopeleſs, deſperate? And art thou truly

truly brought to the grand inquiry, *What muſt I do to be ſaved?* See, feel, confeſs, that thou ſtandeſt in abſolute need of a divine Phyſician, an almighty Redeemer; and, that the God-man Jeſus Chriſt, joins both thoſe extraordinary characters in his wonderful perſon. Submit to be *ſaved by grace*, by free grace, through his infinite merits, and not thy wretched deſerts; and, inſtead of oppoſing, continually ſtudy God's wonderful method of ſaving ſinners, the worſt of ſinners, by faith in his blood.

There is no name but his under heaven whereby we muſt be ſaved, neither is there cure, or *ſalvation in any other*, Acts iv. 12. As *by him all things were created*, ſo *by him they ſubſiſt*, and by him they muſt be reſtored. The power of his word and breath, made man a living ſoul; and now that we are dead to God, the ſame power, applying his blood and righteouſneſs, muſt *create in us clean hearts*, and *renew right ſpirits within us*. This, and this only, heals wounded conſciences, waſhes polluted ſouls, and raiſes the dead in treſpaſſes and ſins.

Wouldſt thou then be made whole? *Determine*, as St. Paul, *to know nothing but Chriſt, and him crucified:* Aim at believing, realizing, applicatory views of what he is, and what he has done and ſuffered for thee. Through all the clouds of thy guilt and unbelief, which will vaniſh before your *Sun of Righteouſneſs*, as miſts before the material ſun, *behold him as the Lamb of God, that*

taketh away the ſin of the world, and thine.—See the immenſe dignity of his perſon: *He is God over all bleſſed for ever*; and yet he condeſcends to be *Emmanuel, God with us, fleſh of our fleſh, and bone of our bone.*—Conſider the inexpreſſible value, and inconceivable efficacy of his precious, all atoning blood. It is the blood of the ſacred body aſſumed by the eternal Logos, when he *appeared in the likeneſs of ſinful fleſh*, both as a Victim and a Prieſt, to ſuffer the penalty of his own righteous law for us, and to *put away ſin by the ſacrifice of himſelf*—the blood of *the Lamb of God ſlain to ſprinkle many nations*—the blood of that myſterious Being, who fills *the boſom of the Father*, and the everlaſting throne, at whoſe feet all the heavenly Powers *caſt their crowns*; and to whom, in the midſt of the acclamations and adorations of *an innumerable company of angels*, in the midſt of *ſounding trumpets, thunderings, lightenings, and voices, the ſpirit of juſt men made perfect aſcribe ſalvation*, free, full, immenſely dear bought *ſalvation*: And to ſay all in one word, it is *the blood of God manifeſt in the fleſh.* Acts xx. 28. 1 Tim. iii. 16. For *Jehovah our righteouſneſs* is *the Seed of the woman, and the Son of man*: The Godhead and the manhood are wonderfully joined in him, and in conſequence of this myſterious union, he is not only a proper *mediator between God and man*, but the ſole medium of reconciliation and union, between the offended Majeſty of heaven and the rebel-

rebellious Sons of Adam. As the brazen ſerpent lifted up in the wilderneſs, when viewed by the wounded Iſraelites, was the only means by which the poiſon of the fiery ſerpents could be expelled, and health reſtored to their tortured dying bodies: So Jeſus lifted up on the croſs, when beheld by the eye of faith, as bleeding and dying in our ſtead, is the only way by which ſin, the ſting of death, can be extracted out of our guilty, periſhing ſouls; the only antidote that can reſtore us to ſaving health and eternal life. *John* iii. 14. Apply whatever we will beſides this ſovereign remedy; we may poiſon, but can never heal the envenomed and mortal wound.

But remember, Sinner, that faith alone can make the bleſſed application. Adam fell by rejecting in unbelief the word of threatening, and thou canſt never riſe, but by receiving in faith *the word of reconciliation*. Gen. ii. 17. 2 Cor. v. 19. Inſtead then of confuſing thy thoughts, and ſcattering thy deſires by the purſuit of a variety of objects; remember that *one thing is needful* for thee—Chriſt and his ſalvation received by faith: *For to as many as receive him, he gives power to become the ſons of God, even to them that believe on his name.* Beſeech him, therefore, to manifeſt himſelf to thee by his word and Spirit. *He is the author and finiſher of faith*, the *giver of every good and perfect gift*; aſk of him an heart-felt confidence, that *God ſo loved* thee, *as to give his only begotten Son, that thou ſhouldſt*

not perish, but have everlasting life, a firm confidence, that as the first Adam wilfully ruined thee; so he, *the second Adam,* freely *loved thee,* and *gave himself for thee:* And that thou *hast redemption through his blood, the forgiveness of sins,* not *according to* thy merits, but *the riches of his grace.*

The least degree of this divinely-wrought confidence, will begin to attract and unite thy soul to him, who *is our life* and *peace,* our *strength and righteousness.* The everlasting gospel will then be music in thine ears, and power in thy heart. Its chearful, solemn sound, will raise thy drooping spirits, and make thee fix the eye of thy mind on *the sign of the Son of man,* the uplifted banner of the cross: And oh! while the self-righteous see nothing there but the *despised, rejected man of sorrow,* what wilt thou discover? *God in Christ reconciling the world unto himself!— God manifest in the flesh to destroy the works of the* devil! Jehovah *Jesus, the Captain of our salvation, treading the wine-press of the fierceness and wrath of the Almighty! Of the people there was none with him, therefore his own arm brought salvation unto him.*

While the gospel *trumpet is blown in Sion,* and the self-hardened, scoffing infidel, hears it with disdain and ridicule, what joy will the awful declarations convey to thy penitent and listening soul! With what rapturous delight wilt thou hang upon the lips of the messengers of peace,

peace, the ſons of conſolation, who preach free ſalvation by the blood of Jeſus! While he himſelf, *confirming the word of his ſervants*, ſays to thy melting heart, with his *ſtill, ſmall*, and yet powerful, renovating *voice: Behold, I ſit upon my throne making all things new—The words that I ſpeak are ſpirit and life—I do not condemn thee, thy ſins are forgiven—Be thou clean—Thy faith hath ſaved thee—Go in peace and ſin no more.* Rev. xxi. 5. John vi. 63. Luke vii. 48. 50. Matt. viii. 3. John viii. 11.

And oh! what will thy believing, enlarged heart experience *in that day of God's power*, and thy ſpiritual birth! Chriſt *the true light of the world, the eternal life of men, coming ſuddenly to his temple*, and filling it with the light of his countenance, and the power of his reſurrection! —Chriſt *ſhedding abroad in thy* raviſhed *ſoul, the love of thy heavenly Father*, thy bittereſt enemies, and all mankind!—In a word, *the Holy Ghoſt given unto thee!* Or, *Chriſt dwelling in thy heart by faith!* John i. 4. 1 John v. 12. Rom. viii. 15. and v. 5. Gal. i. 16. Eph. i. 13. and iii. 17.

Being thus *made partaker of Chriſt*, and *of the Holy Ghoſt*. Heb. iii. 14. and vi. 4. thy loving heart, thy praiſing lips, thy blameleſs life will agree to teſtify, that *the Son of man hath power on earth to forgive ſins*, and that *if any man is in Chriſt, he is a new creature, old things are paſſed*

away; *behold, all things are become new.* Matt. ix. 6. 2 Cor. v. 17.

Till this is thy happy experience, pray (as the drawings of the Father, and convictions of the ſpirit will enable thee) earneſtly pray for living faith, for a *faith* that may be to thee *the ſubſtance of* the pardon thou *hopeſt for*, and *the evidence* of the great ſacrifice thou *doſt not ſee*, but which our divine ſurety really offered upon the croſs for *thee*. Conſider how deplorable a thing it is, that thou ſhouldſt be prevented from claiming, receiving, enjoying the delightful knowledge of thy intereſt in the Redeemer's death; when his pardoning love, and *the word of his grace*, offer it thee *without money and without price*, and abſolutely nothing but infatuating unbelief, or ſpiritual ſloth, keeps thee from the invaluable bleſſing. Be not ſatisfied idly to wait in the divine ordinances, till thou *feeſt the kingdom of God come with power*; but as the *violent* do, *take it by force.*

Priſoner of hope, be ſtrong, be bold,
Caſt off thy doubts, diſdain to fear,
Dare to believe, on Chriſt lay hold;
Wreſtle with Chriſt in mighty prayer:
Tell him, I will not let thee go,
Till I thy name, thy nature know.

Be attentive to the calls of the Spirit, and follow the drawings of the Father, till they bring thee

thee to the Son; and keep thine eye upon the dawning light of the gospel, till the morning-star arises in thy heart. Venture, confidently venture upon the boundless mercy of God in Jesus Christ. If a spirit of infirmity bows thee down, yield not to it, *seventy times seven times*, try to arise and look up, calling aloud for help against it. Say, if possible, *with tears*, as the distrest father in the gospel, *Lord I believe*, or, Lord I would believe, *help thou my unbelief*: Or with tempted Job, *Though thou slay me, yet will I trust in thee.*

In this manner knock with the earnestness of the importunate widow, till the door of faith opens, and thou beginnest to *see the salvation of God*. But stop not here at the threshold of Christianity. *Have boldness to enter into the holiest by the blood of Jesus.* Go on *from faith to faith*, till thy *day of Pentecost is fully come*, till thou art *endued with power from on high, baptized with the Holy Ghost and with fire*, and *sealed with that holy Spirit of promise*, which Christ *received of the Father*, and *abundantly shed on his servants and handmaids*, when he was *glorified*. Compare Matt. iii. 11. Eph. i. 13. John vii. 39. Acts i. 5, 8, and ii. 33, 39, and viii. 15, and xix. 2. John vii. 39. Tit. iii. 6.

In the mean time, use all the means of grace with an eye to their end; *stir up the gift* of hope *that is in thee*; and to raise thy drooping expectation, receive the encouraging testimony of God's

God's redeemed, praiſing people, whoſe hearts and tongues are ready to teſtify to thy ears, what the following lines declare to thine eyes.

V. *That which we have ſeen and heard declare we unto you, that you alſo may have fellowſhip with us, and truly our fellowſhip is with the Father and with his Son Jeſus Chriſt. For the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you, that eternal life which was with the Father, and manifeſted unto us.* Yes, *we have found him, of whom Moſes and the prophets did write.* From bleſſed experience we declare, that the Meſſiah is come, that his eſſence is *Love incarnate*, his name *free Salvation*, and his delight the eternal happineſs of the children of men. He is the chief among ten thouſand prophets, prieſts, kings and ſaviours; he is altogether lovely. We ſtaked our ſouls upon his eternal truth, and it was done to us both, according to his word and our faith: Therefore with humble joy we declare, that he anſwers the prayers, and delivers the ſouls of periſhing ſinners, as graciouſly as he did in the days of his fleſh.

Upon trials a thouſand times ſucceſsfully repeated, we proclaim him the help of the helpleſs, the hope of the hopeleſs, the health of the ſick, the ſtrength of the weak, the riches of the poor, the peace of the diſquieted, the comfort of the afflicted, the light of thoſe that ſit in darkneſs, the companion of the deſolate, the friend

of

of the friendleſs, the way of the bewildered, the wiſdom of the fooliſh, the righteouſneſs of the ungodly, the ſanctification of the unholy, the redemption of captives, the joy of mourners, the glory of the infamous, and in a word, the ſalvation of the loſt.

Though he was the Creator of men and angels, he vouchſafed to be born of a woman, that we the wretched offspring of degenerate Adam might be born again, born of God. Though he had ſtretched forth the heavens like a curtain, and beſpangled them with ſtars innumerable; he wrapped himſelf in the ſcanty, fading garment of our fleſh, and put on the vail of our miſerable humanity, that we might be inveſted with the glory and communicable perfections of the divine nature. Though he was the King of kings, and Lord of lords, he did not diſdain to take upon him the form and office of a ſervant, that we might be delivered from the ſlavery of Satan, and that angels might be ſent forth to miniſter for us, who are the heirs of ſalvation. Though he was he fulneſs of him who fills all in all, he worked, hat we might not want; toiled that we might reſt; and endured hunger and thirſt, that we might taſte the hidden manna, eat the bread of ife, and drink with him the myſtic wine of his Father's kingdom. His omnipotent word covers thouſand hills with verdure, and cloathes milons of creatures with rich furrs, glittering ſcales, nd ſhining plumage; but oh, infinite condeſcenſion!

deſcenſion! he ſubmitted to be ſtript of his plain raiment, that our ſhame might not appear; he became naked, that we might be adorned with robes of righteouſneſs, and garments of ſalvation. Though his riches were immenſe and unſearchable like himſelf, though heaven was his throne, and earth his footſtool, he became poor, and was deſtitute of a place where to lay his head, that we might be rich in faith here, and heirs of the kingdom hereafter. Though he was, is now, and ever ſhall be the joy of the heavenly powers, and the object of the deepeſt adoration, he was voluntarily deſpiſed of men, that we might be honoured of God: He was acquainted too with griefs, that we might rejoice with joy unſpeakable and full of glory. Though ſupreme Lawgiver and Judge of all, matchleſs love made him yield to be judged, and unjuſtly condemned at Pilate's bar, that we might be honourably acquitted, and gloriouſly rewarded before his awful tribunal. Though archangels laid their crowns at his feet, and Seraphim veiled their faces before him, unable to ſtand the dazzling effulgence of his glory; he ſuffered himſelf to be derided, ſcoffed, ſpit upon, ſcourged, and crowned with thorns; that we might be acknowledged, applauded, embraced, and preſented with never-fading crowns of righteouſneſs and glory. *The Lord of Hoſts* is his name; he is deſervedly called *Wonderful Counſellor*, *the everlaſting Father*, *the mighty God*, *the Prince of peace*; cherubic legions fly

at

at his nod; and yet, aſtoniſhing humiliation! *His ſhoulders on which is laid the government* of the world, felt the infamous load of a malefactor's croſs; and barbarous ſoldiers ſupported by an inraged mob, led him as a lamb to the ſlaughter, that we might be delivered from the heavy curſe of the law, and gently conveyed by celeſtial Powers into Abraham's boſom. *Let all the angels of God worſhip him*, is the great decree to which the heavenly hierarchy ſubmits with inceſſant tranſports of the moſt ardent devotion; and yet he was crucified as an execrable wretch, guilty of treaſon and blaſphemy; that we, daring rebels and abominable ſinners, might be *made kings and prieſts unto God*, partaking of his higheſt glory, as he partook of our deepeſt ſhame: And, to crown his loving-kindneſs, he expired in the midſt of rending rocks, and a ſupernatural darkneſs; that we might feel his tender mercies, and be indulged with the light of heaven, when we go through the dreary valley of the ſhadow of death, to reap, the joys of eternal life.

Survey this wond'rous cure:
And at each ſtep let higher wonder riſe!
Pardon for infinite offence! and pardon
Thro' means that ſpeak its value infinite!
A pardon bought with blood! with blood divine!
With blood divine of him, we made our foe!
Perſiſted to provoke! tho' wood and aw'd,

Bleſs'd

Bleſs'd and chaſtis'd, bold, flagrant rebels ſtill!
Bold rebels 'midſt the thunders of his throne!
Nor we alone! a rebel univerſe!
Yet for the fouleſt of the foul he dies.

But this it not all: Having *through the grace of God taſted death for every man*, and perfumed the grave for believers,

He roſe! He roſe! He broke the bars of death.
Oh the burſt gates, cruſh'd ſting, demoliſh'd throne,
Laſt gaſp of vanquiſh'd death! Shout, earth and heav'n,
This *ſum of good* to man; whoſe nature, then,
Took wing, and mounted with him from the tomb!
Then, then, we roſe; then firſt humanity
Triumphant, paſs'd the chryſtal gates of light.
Young.

O the depth of the myſtery of faith! O the breadth, the length, the height of the love of Chriſt! All his ſtupendous humiliation from his Father's boſom, through the virgin's womb, to the accurſed tree, all his aſtoniſhing exaltation, from the duſt of the grave, and the ſorrows of hell, to the joys of heaven, and the higheſt throne of glory, all this immenſe progreſs of incarnate love—all, all is ours! His myſterious incarnation reunites and indears us to God; his natural birth procures our ſpiritual regeneration; his unſpotted life reſtores us to a bliſsful immortality; his bitter agony gives us calm repoſe; his

his bloody fweat waſhes away our manifold pollutions; his deep wounds diſtil the balm that heals our envenomed ſores; his perfect obedience is our firm title to endleſs felicity; his full atonement purchaſes our free juſtification; his cruel death is the ſpring of immortal life; his grave the gate of heaven; his reſurrection the pledge of glory; his aſcenſion the triumph of our ſouls; his ſitting at the right hand of the Majeſty on high, the earneſt of our future coronation and exalted felicity; and his conſtant prevailing interceſſion, the inexhauſtible overflowing fountain of all our bleſſings.

Come then, conſcious Sinner, come to the feaſt of pardoning love, taſte with us, that the Lord is gracious. Let not a falſe humility detain thee, under pretence, that "thou art not yet humbled and broken enough for ſin." Alas! who can humble thee but Jeſus, who ſays, *Without me ye can do nothing?* And how canſt thou be *broken*, but by *falling upon this chief corner-ſtone?* If humiliation and contrition are parts of the ſalvation which he merited for thee, is it not the quinteſſence of ſelf-righteouſneſs, to attempt to obtain them without him? Away then, for ever away with ſuch a dangerous excuſe!

Nor let the remembrance of thy ſins keep thee from the ſpeedieſt application to Jeſus for grace and pardon. What! though thy crimes are of the deepeſt dye, and moſt enormous magnitude;

though they are innumerable as the ſand on the ſea ſhore, and aggravated by the moſt uncommon and horrid circumſtances; yet thou needeſt not deſpair: He has *opened a fountain for ſin* of every kind, *and uncleanneſs* of every degree; *his blood cleanſes from all ſin.*

He is a Redeemer moſt eminently fitted, a Saviour moſt compleatly qualified to reſtore corrupt, guilty, apoſtate, undone mankind; the vileſt of the vile, the foulеſt of the foul not excepted. He is almighty, and therefore perfectly able to reſtore lapſed powers, root up inveterate habits, and implant heavenly tempers. He is love itſelf, compaſſionate, merciful, pardoning love, become incarnate for thee. And ſhall he, that ſpared not his own life, but delivered himſelf up for us all—ſhall he not with his own blood, alſo freely give us all things?

Behold, oh behold him with the eye of thy faith: Cruelly torne with various inſtruments of torture, he hangs aloft on the accurſed tree, between two of the moſt execrable malefactors; and there, inſulted more than they, he bears our infamous load of guilt. *He knows no ſin*, and yet *he is made ſin for us:* He *becomes a curſe, to redeem us from the curſe of the law: His own ſelf bears our ſins in his own body on the tree: He is wounded for our tranſgreſſions, and bruiſed for our iniquities; the chaſtiſement of our peace is upon him, God hath laid on him the iniquity of us all, and with his ſtripes we are healed.*

See,

See, PARDON FOR LOST SINNERS is written with pointed ſteel and ſtreaming blood on his pierced hands and feet: The double flood iſſuing from his wounded ſide, more than ſeals the dear-bought bleſſing: The hand writing againſt us is nailed to his croſs, and blotted out with his precious blood: His open arms invite, draw, and welcome returning prodigals; and there encircled, the worſt of ſinners may find a ſafe and delightful retreat, a real and preſent heaven.

O ſinner, let thy heart fly thither on the wings of eager expectation and impetuous deſire—By all that is near, dear, and ſacred to thee, fly—Fly from eternal death—Fly for eternal life. The *law*, violated by ten thouſand tranſgreſſions, purſues thee with ten thouſand curſes: The ſword of *divine Vengeance* flames over thy devoted head: Sin, the ſting of death, has been a thouſand times ſhot into thy wretched breaſt; its ſubtle and dire poiſon continually works in thy hardened, or diſtreſſed heart: *Guilt*, the ſting of ſin—the never-dying worm, perpetually benumbs thy ſtupid ſoul, or gnaws thy reſtleſs conſcience: *Raging Luſts*, thoſe ſparks of the fire of hell, which nothing but the blood of the croſs can quench; or *fierce Paſſions*, thoſe flaſhes of infernal lightening, that portend an impending ſtorm, frequently break out in thy benighted ſoul, an heart-felt pledge of tormenting flames: *Satan*, whom thou haſt perhaps invoked by horrid imprecations, goes about as a roaring

lion, seeking to ensnare his careless votary, or devour his desperate worshipper: *Death* levels his pointed spear at thy thoughtless heart: *Hell* itself is moved from beneath to meet thee at thy coming; and *the Grave* gapes at thy feet, ready to close her hideous mouth upon her accursed prey.

Fly then, miserable sinner,—If thy flesh is not brass, and thou canst not dwell with everlasting burnings, fly for shelter to the bloody cross of Jesus. There thou wilt meet *him who was, and is, and is to come*; *Emmanuel, God with us*, who appeared as the son of man, to *make his soul an offering for sin*, for *thy* sin; and saved thy life from destruction, by losing his own in pangs which made the sun turn pale, shook the earth, and caused the shattered graves to give up their dead.

He is even now near to thy heart; he stands at the door and gently knocks by the word of his grace. If thou hearest his voice, and openest by believing, he will come in; the word of reconciliation shall be powerfully ingrafted in thy heart; thou shalt know, experimentally know the *truth*, and the *truth* shall make thee free. Assured that he hath by himself purged thy sins, abolished death, and brought life and immortality to light through the gospel, thou shalt sup with him and he with thee; thou shalt eat the bread of God, which came down from heaven to give life to a perishing world. Evangelical *truth* received

received by faith, will heal, nouriſh, comfort, and ſanctify thy ſoul.

But perhaps thy guilty heart receives no conſolation from theſe lines. Thou ſtill conſidereſt Chriſt as a ſevere Lawgiver, or an inflexible Judge; and not as the propitiation for thy ſins, and thy gracious, all-prevailing Advocate with the Father. Oh! how doſt thou wrong both him and thyſelf by ſuch falſe conceptions! And how ſoon would thy gloomy fears give place to triumphant joy, if thy thoughts of him correſponded with his gracious deſigns towards thee!

Wouldſt thou know him better; behold him through the glaſs of his word, and not through the miſt of thy fears; and thou wilt ſee that, far from watching over thee for evil, he fixes upon thee the piercing eye of his redeeming love; waits, that he may be gracious to thy ſoul, and calls, continually calls for thee. Oh! if thou haſt an ear liſten, and as thou liſteneſt, wonder at the kind, reviving words, which proceed out of his mouth.

VI. † 'Comfort ye, comfort ye my people, 'ſays the Lord; ſpeak ye comfortably to Jeruſa-

 lem,

† This part of the addreſs is almoſt literally tranſcribed from the ſcripture, and it is deſigned for none but mourners in Sion, dejected ſinners, who are backward to come to Chriſt, that they might have life. Theſe want *line upon line*, and invitation upon invitation: And it is well if, after all, they are encouraged to come. As for full ſouls, I know they will loath this honey-

'lem, and cry unto her, that her warfare is 'accomplished, and her iniquity is pardoned; 'for, in me, she hath received of the Lord's hand 'double for all her sins: He is well pleased for 'my righteousness sake, I have magnified the 'law, and made it honourable; I have been 'lifted up, and now I draw all men unto me. 'My delights are with the sons of men, and 'therefore am I exalted, that I may have mercy 'upon them. Behold, I come with a strong 'hand, my reward is with me, and my work 'before me. Every valley shall be exalted, 'every mountain and hill shall be made low; the 'crooked shall be made strait, and the rough 'places plain; my glory shall be revealed, and all 'flesh shall see it together.'

'Hearken unto me, ye stout-hearted, that are 'far from righteousness; I bring near my righ-'teousness, it shall not be far off, and my salva-'tion shall not tarry. Seek ye me while I may 'be found, call upon me while I am near: Re-'turn unto me, and I will have mercy upon you; 'and though ye have only done evil before me

' from

comb. But while they complain "it has too many cells, and they are filled with the same thing;" some poor hungry hearts will say, "*One thing is needful* for us. We cannot have too much virgin-honey: it is sweetness makes amends for the want of variety. If the manna falls abundantly round our tents, it will stir us up to praise, and not to murmur. Fulness of the bread of life will not make us wax fat and kick like Jeshurun, but bless God for his rich profusion, and with the disciples, we shall even *gather the fragments that nothing be lost.*"

'from your youth, I will abundantly pardon:
'For my thoughts are not revengeful as your
'thoughts, nor my ways unloving as your ways:
'In me you ſhall be ſaved with an everlaſting
'ſalvation.'

'Come therefore unto me, all ye that travel
'and are heavy laden, and I will give you reſt:
'My yoke is eaſy, my burden light, and my reſt
'glorious. Ho! every one that thirſteth come
'ye to the waters, and he that hath no money;
'come ye, buy and eat all that can revive,
'ſtrengthen, and delight your ſouls; yea, come,
'buy wine and milk without money and with-
'out price. Wherefore do ye ſpend money for
'that which is not bread, and your labour for
'that which ſatisfieth not? Hearken diligently
'unto me, eat that which is good, and let your
'ſoul delight itſelf in fatneſs. Incline your ear,
'and come unto me; hear, and your ſoul ſhall
'live: I will make an everlaſting covenant with
'you, even the ſure mercies of David, and you
'ſhall all know me, from the leaſt to the greateſt;
'for I will forgive your iniquity, and remember
'your ſin no more.'

'Oh, if thou kneweſt the gift of God,
'wretched ſinner, and who it is that ſaith unto
'thee, *If any man thirſts, let him come to me and*
'*drink*, thou wouldſt have aſked of him, and he
'would have given thee living water; a well of
'it would have ſprung up in thee unto everlaſt-
'ing life; yea, out of thy belly, thy inmoſt ſoul,

rivers

'rivers of living water, the greateſt abundance of 'the pureſt joy, would have flowed for ever. 'I, even I, am he that blotteth out thy tranſ-'greſſions for my own ſake, and will not remem-'ber thy ſins: I will guide thee continually, and 'ſatisfy thy ſoul in drought; and thou ſhalt be 'like a watered garden, or like a ſpring of water, 'whoſe waters do not fail.'

'O how often would I have gathered thee in 'years paſt, as a hen gathers her brood under her 'wings! How often would I have led thee, as an 'eagle fluttereth over her young, ſpreadeth 'abroad her wings, taketh them, and beareth 'them! but thou wouldſt not. Nevertheleſs, 'this is ſtill the day of my power, mercy, and 'love: I pardon thoſe whom I reſerve, and I 'will yet be pacified towards thee, for all that 'thou haſt done. I was angry with thee, but 'mine anger is turned away, my thoughts to-'wards thee are thoughts of peace, and I am be-'come thy ſalvation. Come then, let us now 'reaſon together, and though thy ſins be as ſcar-'let, they ſhall be as white as ſnow; though 'they be red like crimſon, they ſhall be as 'wool.'

Why does not thy drooping heart, O ſinner, leap for joy, or melt with gratitude, at theſe ten-der invitations of thy Saviour? Thinkeſt thou, they do not belong to thee? Doſt thou ſuppoſe, that Jeſus, who is all purity and holineſs, muſt

turn

turn away with abhorrence from such a guilty, polluted, and abominable creature as thou art?—One so void of all good, so full of all evil, so compleatly lost and undone as thou seest thyself? Art thou afraid that thy relapses into sin have been so frequent, and thy backslidings so multiplied, that hope, which comes to all, can no more come to thee? Or does the enemy of thy soul suggest thou art careless, hardened, and sunk in stupid unbelief?—Does he insinuate, thou hast so long trifled with divine grace, art gone such lengths in horrid wickedness, or hast contracted such unconquerable habits of indulging thy carnal mind, or following thy vain imaginations, that infinite mercy can no longer pardon thy sins, or infinite power change thy nature? Art thou even tempted to believe thou hast committed the sin against the Holy Ghost, and art almost, if not altogether, given up to a reprobate mind? O check those gloomy, despairing thoughts; resist the devil; and give place to more true and honourable sentiments of Jesus.

Wherefore dost thou doubt, O thou of little faith? Is any thing too hard for the Lord? Are not all things possible with God? Can the Almighty, who became incarnate to die, as man, in thy place, want either ability or willingness to help thee, be thy case ever so deplorable and desperate? Are not darkness or light, sickness or death, all one to him, who is *the light of the world, and the Prince of life*; and who, with a word

a word or a touch raiſed the dead, whether they were yet warm on a bed, cold in a coffin, or already putrified in a grave?

Confine not then, poor dejected Sinner, thy Saviour's boundleſs mercy within the narrow limits of thy unbelieving thoughts. Get ſcriptural views of his pardoning love, and true diſcoveries of his redeeming power. To gueſs aright at the prodigious extent of his mercy, lift up the dim eyes of thy ſtruggling faith, and behold a great multitude, which no man can number, ſtanding before the throne, with their robes waſhed and made white in the blood of the Lamb.

Among thoſe countleſs monuments of divine mercy, thoſe illuſtrious trophies of free grace, ſee *David*, who, after having been admitted to cloſe communion with God, plunged for ten months in the horrible guilt of adultery, treachery, hypocriſy, and murder!—See *Paul*, once ſo fierce an enemy to the truth, ſo fiery a blaſphemer of Jeſus, ſo raging a perſecutor of the ſaints, that his very *breath* was *threatenings and ſlaughter againſt them!*—See *Peter*, who, after a great profeſſion of faithfulneſs, and upon an apparently ſlight temptation, denied three times his Maſter, his Saviour, and his God, in his very preſence—*Peter* guilty of lying, curſing, and perjury; immediately after he had been appriſed of the imminent temptation, and armed againſt it, both by receiving the holy ſacrament

at

at our Lord's own hand, and being admitted to see his wonderful agony, and glorious miracles. These, and thousands more agree to tell thee, *For this cause we obtained mercy, that in us first, Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.*

If all these witnesses do not silence thy doubts, and encourage thy hopes; Jesus himself, the faithful and true witness, will yet plead the cause of his dying love, against thy unbelieving fears: Thy gracious Advocate with God, will yet be God's condescending Advocate with thee. O let thy clamorous conscience keep silence, while he preaches to thee the everlasting gospel of his grace. And if to day thou hearest his voice, harden not thy heart, come out of the cave of unbelief, wrap thyself in the mantle of divine mercy, and worship the pardoning God, the God of never-failing truth, and everlasting love.

Gracious Saviour! make thine own words spirit and life to the soul thou hast formed by thy breath, and purchased with thy blood.—Blessed Comforter! While thy precious sayings strike the eyes of this hopeless Reader, let the love which thou didst shed abroad, soften, melt, and revive his poor, oppressed heart; and let salvation come this day to the house of a son or daughter of Abraham! A touch, a breath from thee will break the bars of iron, burst the gates of brass,

braſs, and make the everlaſting doors lift up their heads, that the King of glory may come in.

Who is this King of glory? Who is this that cometh from Edom, with dyed garments from Bozrah? This, that is glorious in his apparel, travelling in the greatneſs of his ſtrength?

'I that ſpeak in righteouſneſs, mighty to ſave. 'I have trodden the wine-preſs alone, mine own 'arm hath brought ſalvation unto me, ſalvation 'for the loſt: It is gone forth; my righteouſ- 'neſs is near; the iſles ſhall wait on me, and on 'my arm ſhall they truſt. The Spirit of the 'Lord God is upon me: He hath anointed me 'to preach good tidings to the meek; he hath 'ſent me to bind up the broken-hearted, to pro- 'claim liberty to the captives, and the opening 'of the priſon to them that are bound, to com- 'fort all that mourn, and by the blood of the co- 'venant, to ſend forth the priſoners out of the 'pit where there is no water.'

'Fear not therefore, thou worm Jacob, I am 'the firſt and the laſt, he that liveth and was 'dead, and behold, I am alive for evermore. 'Yes, I ever live to make interceſſion for thee, 'and becauſe I live thou ſhalt live alſo. All 'power is given, all judgment is committed to 'me in heaven and earth: I have the keys of 'death and hell: A Jonah, who cries to me 'out of the very belly of hell, is not out of the 'reach of my gracious and omnipotent arm.'

'Who

'Who art thou that haſt feared continually
'every day, becauſe of the fury of the oppreſſor,
'as if he were ready to deſtroy? I, even I, am
'he that comforteth thee. I bring glad tidings of
'great joy which ſhall be to all people. I have
'triumphed over all thine enemies on the croſs.
'I have led captivity captive, and received gifts
'for men, even the promiſe of the Father, that
'the Lord God the Spirit may dwell in them.
'At my command the great, the evangelical
'trumpet is blown, and they that are ready to
'periſh in the land of Aſſyria, and the outcaſts
'in the land of Egypt do come, and are welcome
'to mount Sion. Haſten with them, thou cap-
'tive exile, haſten to me that thou mayſt be
'looſed, and that thou ſhouldſt not die in the
'horrible pit of thy natural ſtate.'

'Thy helpleſſneſs is no hindrance to my loving-
'kindneſs: I break not the bruiſed reed, I quench
'not the ſmoaking flax: I uphold all that fall, I raiſe
'up all thoſe that are bowed down: I ſay to the
'priſoners, Go forth; and to them that are in
'darkneſs, ſhew yourſelves: I ſtrengthen the
'weak hands, and confirm the feeble knees: I ſay
'to them that are of a fearful heart, be ſtrong,
'fear not; behold! I will come with vengeance
'and a recompence, I will come and ſave you.'

'My tender mercies are over all my works.
When the poor and needy ſeek water and there
is none, and their tongue faileth for thirſt, I the
Lord will hear them; I the God of Iſrael, will

' not forſake them. I will open rivers in high
' places, I will make the wilderneſs a pool, and
' the dry land ſprings of water.'

' It is true, thou haſt ſinned with an high hand,
' both againſt thy light and againſt my love; but
' how ſhall I give thee up Ephraim? How
' ſhall I deliver thee, ſinner? How ſhall I make
' thee as Admah, and ſet thee as Zeboim, thoſe
' rebellious cities, on which I poured my flaming
' vengeance? My heart is turned within me, my
' repentings are kindled together; I will not de-
' ſtroy thee, for I am God and not man. I have
' ſeen thy ways, and will heal and lead thee, and
' reſtore comfort to thee; for I create the fruit
' of the lips, Peace! peace to him that is afar
' off, and to him that is near, I will heal him.'

' Thou haſt not choſen me, but I have choſen
' thee; thou art my ſervant, fear not, for I am
' with thee; be not diſmayed, for I am thy God.
' My ſtrength is ſufficient for thee; I will help
' thee, yea, I will uphold thee with the right hand
' of my righteouſneſs. They that war againſt thee
' ſhall be as nothing, for I the Lord thy God will
' hold thy right hand, and make my ſtrength per-
' fect in thy weakneſs. I will bring thee by a way
' thou haſt not known. I will make darkneſs
' light before thee, and crooked paths ſtrait:
' When thou paſſeſt through the waters, I will be
' with thee, and when thou walkeſt through the
' fire, thou ſhalt not be burnt, neither ſhall the
' flame kindle upon thee, for I am the Lord, thy
' Saviour,

' Saviour, and thy God. I have carried thee
' from the womb, and even to hoary hairs will I
' bear and deliver thee.'

' Therefore hear now this, thou afflicted and
' drunken but not with wine, I will not contend
' for ever, neither will I be always wroth; for
' the ſpirit would fail before me, and the ſoul
' which I have made. I turn the water of af-
' fliction into the wine of conſolation. Behold,
' I take out of thy hand the cup of trembling,
' even the dregs of the cup of my fury; thou
' ſhalt no more drink it again; I will put it into
' the hand of them, that afflict thy ſoul: And in
' the room of it, I give thee the cup of the new
' Teſtament in my blood, ſhed for the remiſſion
' of ſins: It is now ready, draw near, drink thou
' of it, and taſte that I am gracious.'

' Come near, that I may ſpeak a word in ſea-
' ſon to thy weary ſpirit. Why ſtandeſt thou
' afar off? Come near, I ſay, that my ſoul may
' bleſs thee. Let me ſhew thee my glory, and
' proclaim my ſoul-reviving name: ' *The Lord!*
' *The Lord God! merciful and gracious, long-ſuf-*
' *fering, and abundant in goodneſs and truth,*
' *keeping mercy for thouſands, and forgiving ini-*
' *quity, tranſgreſſion, and ſin!*' Let me waſh thy
' heart from iniquity, guilty ſinner, for unleſs I
' waſh thee thou haſt no part with me. Unleſs
' thou art born again of water and of the Spirit,
' thou canſt not ſee the kingdom of God. But
' this is the covenant of promiſe which I make

'with thee: I will ſprinkle clean water upon 'thee, and thou ſhalt be clean; a new heart will 'I give thee, and a new ſpirit, even my own Spi-'rit, will I put within thee, and thou ſhalt be 'born of God; and at that day thou ſhalt know 'that I am in the Father, and thou in me, and I 'in thee.'

'Who is he that condemneth? It is I who 'died for thy ſins, yea rather who roſe again for 'thy juſtification, who am even at the right hand 'of God, who alſo make interceſſion for thee. 'The ſame compaſſionate love, that made me 'weep over ungrateful Jeruſalem, and groan 'over dead Lazarus, made me bleed and die for 'thee. O that in this thy day, thou mayſt know 'the things that belong unto thy peace, and the 'efficacy of that ſacrifice, by which I have for 'ever perfected them that are ſanctified! O that 'unbelief, ſo injurious to me, and ſo pernicious 'to thee, may no longer hide my love from thine 'eyes!'

'What! afraid of my purity, art thou ready 'to cry out as my apoſtle, *Depart from me, O 'Lord, for I am a ſinful man?* And doſt thou 'tremble at my words as a criminal at the ſen-'tence of his judge? O be of good chear, it is I, 'be not afraid. Am not I thy light and ſtrength, 'thy ſhield and buckler, thy tower and reſting 'place, thy ſtrong hold whereunto thou mayſt 'alway reſort, thy caſtle and fortreſs, the horn 'alſo of thy ſalvation, and thy refuge? As for

'thy

'thy ſins, if thou deſireſt to part with them, they 'will no more hinder me from viſiting thee, than 'the ſickneſs of a patient prevents a phyſician 'from giving him his attendance.'

'I know thou art a ſinner—a great ſinner: 'For this cauſe came I down from heaven to 'Bethlehem—to Gethſemane—to Calvary. I 'know thine iniquities are more in number 'than the hairs of thy head; like a ſore burden, 'they are too heavy for thee to bear; and there-'fore have I borne them for thee in my own bo-'dy on the tree. I came not to call the righteous, 'but ſinners to repentance: I am the man that 'receiveth ſinners, and eateth with them: I am 'the friend of returning publicans and harlots; all 'manner of ſins and blaſphemies ſhall be forgiven 'them through faith in my blood: God was in me 'reconciling the world unto himſelf, not imputing 'their treſpaſſes unto them: And now, I beſeech 'thee, be *thou* (for one) reconciled to God; for 'in me God is reconciled to *thee*, thy ſin is co-'vered, and thine iniquity forgiven.'

'Great as thy crimes are, poor mourner in Zion, I upbraid thee not with them; my infinitely meritorious ſacrifice, hath long ago atoned for their heinouſneſs, and now I caſt the mantle of my pardoning love over their multitude: Thou art aſhamed of them, and ſhall I be aſhamed of thee?—Far be the thought from thee—I glory in extending my boundleſs mercy to ſuch miſerable objects as thou art.

'This is a faithful saying, and worthy of all men
'to be received, that I came into the world to
'save sinners: and if with my servant Paul, thou
'feelt thyself the *chief* of them, let me do the
'*chief* part of the errand, on which I came; look
'unto me—partake with him of my *richeft* salva-
'tion—lose thy cares in the bosom of my mer-
'cy—and receive the atonement I made for
'thee, but receive it *now*; for I have heard thee
'in a time accepted, and in the day of salvation
'have I succoured thee: Behold *now* is the ac-
'cepted time: Behold, *now* is the day of salva-
'tion, the day in which I bind up the breach of
'my people, and heal the stroke of their
'wound.'—

'Whence arise, O poor sinner, thy backward-
'ness and misgivings? I have ransomed thee from
'the power of the grave, and thou art mine: I
'come to heal thee, and reveal to thee the abun-
'dance of peace and truth: I bring thee a cure for
'thy wounded conscience, and saving health for
'thy sin-distempered soul!'

'In a little wrath, and for a small moment, I
'have hid my face from thee; but with everlast-
'ing kindness will I have mercy on thee; for I
'am the Lord thy Redeemer. Believe it, and
'faith will work by love, and love will cast out
'fear: Thus shalt thou take hold of my strength,
'that thou mayst make peace with me, and thou
'shalt make peace with me; for I am a strength
'to the needy in his distress, an hiding place
'from

'from the wind, a covert from the tempeſt, as 'rivers of water in a dry place, and as the ſha-'dow of a great rock in a weary land!

'Come then, be not of them that draw back 'from me to perdition, but of them who believe 'to the ſaving of the ſoul. Far from caſting away 'thy little confidence, which hath great recom-'pence of reward, hold it faſt; reſiſt even unto 'blood ſtriving againſt the damning ſin of un-'belief; truſt in me for ever, for in me Jehovah 'thy righteouſneſs is everlaſting ſtrength; and let 'me no longer complain, that thou (one of my 'oppreſſed people in ſpiritual Egypt) wilt have 'none of me, and wilt not even come to me, 'that thou mighteſt have life.'

'Not by works of righteouſneſs which thou haſt 'done, but according to my mercy I ſaved thee. 'I am the Lamb ſlain from the foundation of 'the world. What my gracious purpoſe plann'd 'before time, I have executed in time. My life 'and death have compleated the wonderful bridge 'by which thou canſt go over the great deep fix-'ed between a holy God and thy ſinful ſoul. Con-'cerning this mighty work with my laſt breath, I 'ſaid, *It is finiſhed*; and I now confirm the glad 'tidings. With my right hand, and with my 'holy arm, I have gotten myſelf the victory, and 'parted for thee not the waves of the red ſea, 'but the dreadful billows of the fiery gulph. 'And now I return to ſee thee ſafe over. Leave 'only the world and ſin behind, and walking by

'faith

' faith, follow me through the regeneration to a ' throne of glory.'——

' Whence ariſes, Sinner, this backwardneſs ' to truſt in my promiſe, and venture after me? ' Doſt thou ſuſpect the ſincerity of my tenders of ' grace? And by thinking, that I ſecretly except ' thee from my mercy, when I offer it thee open- ' ly, doſt thou ſtill make me a diſſembler, a liar? ' O wrong me not ſo far. I am the Truth itſelf: ' I abhor diſſimulation in my creatures: And I ' that ſay, a man ſhould not uſe deceit, ſhall I ' uſe deceit? Shall I have concord with Belial? ' Shall there be an agreement between the faith- ' ful Witneſs, and the father of lies? Shall I ſen- ' tence him, that loveth a lie, to the lake that ' burneth with fire and brimſtone, and be guilty ' of making one myſelf? Horrible to ſuppoſe! ' Reject the blaſphemous thought, Sinner, it ' wounds me in the tendereſt part.'

' No, no, I do not put on a maſk of pretend- ' ed love to hide a rancorous, unforgiving tem- ' per: The general invitation that formerly paſſ- ' ed my lips is ſtill the very language of my heart, ' *Whoſoever will, let him come and take of the water* ' *of life freely*; and the promiſe which I formerly ' made, is ſtill firmer than the pillars of heaven, ' *Him that cometh unto me, I will in no wiſe caſt out.* ' Let theſe words like incorruptible ſeed beget thee ' again to a lively hope, and help thee to ſtir thy- ' ſelf up to lay hold on me, and my great ſalva- ' tion.'

' I grant

'I grant that *no man cometh unto me, except the 'Father draw him:* But does he not ſay: I have 'loved thee with an everlaſting love, therefore 'with loving kindneſs, with the cords of a man, 'with bands of love have I drawn thee? Does he 'not draw thee even now? Who ſtirs thee up 'to repentance? Who raiſes in thee a deſire of 'coming unto me by prayer? Who indulges 'thee at times with ſweet hopes and alluring joys, 'to encourage thee to come? Is it not my Father 'and thine, thou poor ſtarving prodigal? And 'that nothing may be wanting on his part to 'make thee come, to drawing does he not add 'driving? Does he not obſtruct all thy proſpects 'of creature-happineſs, and blaſt all thy worldly, 'yea, and all thy ſelf-righteous ſchemes? And 'while he touches thy heart with the rod of diſ-'treſs, does he not lay the ſcourge of affliction on 'thy back, and put this gracious invitation in thy 'hand? Away then with thy hard thoughts of 'my Father: He and I are a flame of eternal 'love: I and the Father are one.'

'Neither ſay thou in thy heart, This is a day 'of trouble, rebuke, and blaſphemy; the chil-'dren are come to the birth, and there is not 'ſtrength to bring forth. Shall I bring to the 'birth, and not give ſtrength according to the 'day? Doſt thou fear that my zeal, my ſtrength, and the ſounding of my bowels towards thee are reſtrained? Am not I Jeſus ſtill? Is my love waxed cold that it cannot pity? Is my hand

'ſhortened

'ſhortened at all that it cannot ſave? Is mine
'ear heavy that it cannot hear? Or have I no
'power to deliver? Behold, at my rebuke I dry
'up the ſea, I clothe the heaven with blackneſs;
'and if in the greateſt ſtorm, I ſay to the raging
'billows, *Be ſtill!* There is a great calm: Fear
'not then, the zeal of the Lord of hoſts—my zeal
'will do this and more for thy ſoul; yea, I will
'do for thee exceeding abundantly above all that
'thou canſt aſk or think.'

'I ſee what paſſes in thy heart, O thou unwiſe
'and ſlow of heart, to believe all that I and my
'prophets have ſpoken; I read thy new excuſes.
'Thou ſayſt thou doſt not ſuſpect me, my faith-
'fulneſs and my power; but thyſelf, thy helpleſſ-
'neſs and the treachery of thy own deſperately
'wicked heart.—What, ſhall this ſore evil hinder
'thee from coming to me, who alone can reme-
'dy it? Wilt thou pray to be excuſed, from be-
'lieving on ſuch an account as this? Oh drop
'this laſt, this moſt abſurd plea; and walk in the
'ſteps of the faith of thy father Abraham, Rom.
'iv. 16. Conſider not the deadneſs and hardneſs
'of thy heart, but the reviving ſoftening love of
'mine; not thy want of power, but my omnipo-
'tence; not the ſuggeſtion of Satan, but the de-
'clarations of my goſpel. Wreſtle not only a-
'gainſt fleſh and blood, but againſt the powers of
'internal darkneſs, and the ſpiritual wickedneſs
'of an unbelieving thought. Strive to enter in
'at the ſtrait gate of faith. Againſt hope believe

'in

'in hope, that I quicken the dead, and call the 'things which are not as though they were. Stag-'ger no more at my promiſes through unbelief, 'but be ſtrong in faith, giving glory to God, by 'being fully perſuaded, that what I promiſe I am 'able alſo to perform.'

'In me thou mayſt find the richeſt and readi-'eſt ſupply of all thy wants: I am both the Re-'ſurrection of the dead, and the life of the living; 'he that believeth in me, though he were dead, 'yet ſhall he live; and he that liveth and believ-'eth in me, ſhall never die. Believe then, and 'thou ſhalt not come into condemnation—Be-'lieve, and thou ſhalt receive power, ſee the 'glory of God, be eſtabliſhed and ſealed with 'the holy Spirit of promiſe—Believe, and thou 'haſt everlaſting life, and ſhalt not come into 'condemnation—Believe, and a grain of faith 'will remove mountains of guilt and unbelief—'Believe with all thy heart—All things are poſſi-'ble to him that believeth, and he ſhall inherit 'all promiſes: For to him that overcometh (and '*faith* is the victory) will I give to eat of the 'hidden manna, and to ſit with me on my 'throne; as I alſo overcame, and am ſet down 'with my Father on his throne—Only believe 'then, and through faith thou ſhalt ſubdue the 'kingdom of darkneſs, work righteouſneſs, ob-'tain promiſes, ſtop the mouth of the roaring 'lion, quench the violence of temptation's fire, 'eſcape the flaming point of Satan's darts, out of

'weakneſs

'weakneſs be made ſtrong, wax valiant in fight,
'turn to flight the armies of thy ſpiritual adver-
'ſaries, and receive thy dead ſoul raiſed to life
'again.'

'Thou haſt played with the fiery ſerpents,
'they have bitten thy heart, but I freely ſuck the
'mortal poiſon. In the perilous attempt my ſoul
'was ſeized with ſorrow even unto death, and
'an unheard-of agony, attended with a bloody
'ſweat, came upon my body. A racking croſs
'was the bed I was ſtretched upon: Sharp thorns
'proved the pillow on which I reſted my faint-
'ing head. The bittereſt ſarcaſms were my con-
'ſolations; vinegar and gall my cordials; a band
'of bloody ſoldiers the cruel wretches appointed
'to tear open my veins; whips, nails, hammers,
'and a ſpear, the inſtruments allowed them to do
'the dreadful operation. For hours I bled under
'their unmerciful hands, and thy curſe, O Sin-
'ner, flowed together with my blood. In the
'mean time, noon-day light was turned into the
'gloom of night, a fearful emblem of the dark-
'neſs that overſpread my agonizing ſoul: And
'at laſt, while earthquakes rocked me into the
'ſleep of death, I gave up the ghoſt, with cries
'that aſtoniſhed my bittereſt enemies, and made
'them ſmite their breaſts in pangs of involuntary
'ſympathy. Thus, to make thee partaker of my
'ſaving health, I took thy mortal diſtemper
'upon me. And now, Sinner, deſpiſe no more

ſuch

'such amazing love, requite it with a believing 'look. Conſider my wounds, till thy conſcience 'feels their wonderful effect. Behold my aton-'ing blood, till thou canſt witneſs it heals all thy 'infirmities.'

'Knowing the terrors of the Lord, I per-'ſuade men. Come thou poor priſoner of hope, 'turn by faith to the ſtrong hold of my protecti-'on.—Up! for God will deſtroy this Sodom, 'the wicked world where thou lingereſt.—Up! 'for the great and terrible day of the Lord ap-'proaches.—As I live, there is but one ſtep 'between thee and death, and another between 'death and hell.'

'Let my love even conſtrain thee to ariſe and 'follow me, that I may receive thee unto myſelf, 'and complain no longer, that with reſpect to thee 'I have laboured in vain, and ſpent my ſtrength 'for nought. Surely, Sinner, I deſerve thy 'grateful love, for I have fought thy fierceſt 'enemies. Dreadful was the battle! my fleſh 'was torn, my blood ſpilt, my life loſt in the 'obſtinate combat: But I have ſlain the lion and 'the bear, I have vanquiſhed Death and the 'Grave, and reſcued thy poor, helpleſs ſoul: 'And now let thy good Shepherd rejoice over 'his loſt ſheep: Let gratitude compel thee to 'come into the fold of my church, and join the 'little flock of my faithful followers. And if 'thou canſt not come, do but look wiſhfully at 'me, and I will lay thee on my ſhoulders rejoic-

'ing, and carry thee in triumph into the richeſt 'paſtures of my grace.'

'Once more I turn ſupplicant: Once more I 'ſtand at the door and knock—Saul! Saul! it is 'hard for thee to kick againſt the ſharp goads of 'my love—Martha! Martha! one thing is need-'ful, chuſe the good part, chuſe me—O Abſa-'lom, my ſon! my ſon! give me thy heart; I 'have died for thee, do not crucify me afreſh—'Lay down the ſpear of unbelief, and thine is 'my grace, my glory, my kingdom, the kingdom 'of heaven.'

'Be not afraid to ſurrender; rebellious as thou 'art, I love thee ſtill—Can a woman forget her 'ſucking child, that ſhe ſhould not have com-'paſſion on the ſon of her womb? Yea, ſhe may 'forget, yet will I not forget thee. If thou wilt 'not take my word, believe my oath: Becauſe 'I can ſwear by no greater, I ſwear by myſelf: '*As I live, I have no pleaſure in the death of the* '*wicked*, but that the wicked turn from his way 'and live: Turn then, turn unto me, for I have 'redeemed thee: I have caſt all thy ſins into the 'depth of the ſea, and will ſubdue all thy iniqui-'ties.'

'And if thou canſt not believe my oath, credit 'theſe ſcars—See! I have graven thee upon the 'palms of my hands. Long—too long have I 'waited for thy return, thou poor, wandering, 'weary prodigal. Let me ſee in thee the travel 'of my ſoul and be ſatisfied. By the myſtery of

my

'my holy incarnation and dreadful temptation, by
'my agony and bloody ſweat, by my infamous
'death and glorious reſurrection, I beſeech thee,
'come to the pardoning God by me. If thou haſt
'nothing to pay, I forgive thee all the debt:
'Whether it be fifty or five hundred pence, or
'ten thouſand talents, I frankly forgive thee all.
'Only let me heal thy backſlidings, and love
'thee freely; let my left hand be under thy
'head, and let my right hand embrace thee. See
'the wounds which I have received for thee in
'the houſe of my friends! Reach hither thy fin-
'ger and behold my hands; and reach hither thy
'hand, and thruſt it into my ſide, and be not
'faithleſs, but believing. Cleave to me with full
'purpoſe of heart, follow me through the rege-
'neration, and thou ſhalt not only be one of my
'jewels, but a crown of glory, and a royal diadem
'in the hand of thy God: Yea, as the bride-
'groom rejoiceth over the bride, ſo will I rejoice
'over thee, and give thee a name better than that
'of Son and Daughter—I, the Holy One of
'Iſrael, will be thy life and glory—I, thy
'Maker, will be thy huſband, and thy all.'

And are theſe, O Sinner, the gracious ſayings of God to thee?—The compaſſionate expoſtulations of God become incarnate for thee?—Did God ſo love thee, as to ſet forth his only begotten Son as a propitiation through faith in his blood, thus to declare his righteouſneſs, for the remiſſion

of ſins that are paſt? May the Almighty now be juſt, and yet the juſtifier of him that believeth in Jeſus? Is there no difference, no reſpect of perſons with him? And is the ſame Lord over all, rich unto all that call upon him? Then ſhout ye heavens! triumph thou earth! and thou, happy ſinner, know the day of thy viſitation, be wiſe, ponder theſe things, and thou ſhalt underſtand the loving-kindneſs of the Lord.

Be no longer afraid, that it will be preſumption in thee to believe, and that God will be offended with thee, if thou makeſt ſo free with Jeſus, as to waſh inſtantly in the fountain of his atoning blood. He not only gives thee LEAVE to believe, but he INVITES thee to *do it freely*. Nay, he COMMANDS thee to believe, for *This is his* COMMANDMENT, *that we ſhould believe on the name of his Son Jeſus Chriſt*. He even inforces the precept by a double PROMISE, that if thou believeſt thou *ſhalt not periſh, but have everlaſting life*. And that nothing may be wanting to ſtir thee up to this important buſineſs, he is gracious enough to threaten the neglect of it with the moſt dreadful PUNISHMENT; for *he that believeth not, ſhall not enter into his reſt*, and *ſhall be damned*; and he that to the end remains *fearful and unbelieving, ſhall be caſt into the lake that burneth with fire and brimſtone, which is the ſecond death*. How canſt thou doubt then, whether thou art welcome to receive *the Son given* by believing on his name?

Come

Come to him juſt as thou art, and he will make thee what thou ſhouldſt be. When he counſels thee to buy of him the gold of faith, and the garment of ſalvation, take him at his goſpel-word: Come without regarding thy ſtuff: The poorer thou art the better: The oil of his grace flows moſt abundantly into empty veſſels: His charity is moſt glorified in the relief of the moſt miſerable objects: His royal bounty ſcorns the vile compenſation of thy wretched merits: He ſells like a king, like the King of kings, without money and without price. *Aſk and have*, and *take freely*, are the encouraging mottos written upon all his unſearchable treaſures.

Be of good comfort then, riſe, he calleth thee: Stretch out thy withered hand, and he will reſtore it: Open thy mouth wide, and he will fill it: Bring an empty veſſel, a poor hungry heart, and he will give into thy boſom good meaſure, preſſed down, ſhaken together, and running over.

And now what meaneſt thou, Sleeper? Why tarrieſt thou? Ariſe, and waſh away thy ſins, calling on the name of the Lord. Loſe not time in conferring with fleſh and blood; much leſs in parlying with Satan, or conſulting thy unbelieving heart: Here delays lead to ruin: The Philiſtines are upon thee, inſtantly ſhake thyſelf: If thou art not altogether blinded by the god of this world, and led captive by him at his will; this moment, in the powerful name of Jeſus,

burſt the bonds of ſpiritual ſloth—break, like a deſperate ſoul, out of the priſon of unbelief—eſcape for thy life—look not behind thee—ſtay not in all the plain.—This one thing do; leaving the things that are behind, Sodom and her ways, preſs forwards towards Zoar, and eſcape to the mount of God, leſt thou be conſumed. By the new and living way conſecrated for us, in full aſſurance of faith, fly to the Father of mercies—paſs through the croud of Laodicean profeſſors—preſs through the opening door of hope—take the kingdom of heaven by violence.

With halting, yet wreſtling Jacob, ſay to the Friend of ſinners, *I will not let thee go unleſs thou bleſs me.* If he makes as if he would go farther, with the two mournful diſciples, *conſtrain him to ſtay*; or rather with the diſtreſſed woman of Canaan, *follow him whither ſoever he goeth*—take no denial—through the veil, that is to ſay, his fleſh, torn from the crown of his head to the ſole of his feet—through this myſterious veil, rent from the top to the bottom, ruſh into the blood-beſprinkled ſanctuary—embrace the horns of the golden altar—lay all thy guilt on the head of the ſin-atoning victim—read thy name on the breaſt of thy merciful high-prieſt—claim the ſafety, demand the bleſſings, receive the conſolations beſtowed on all that fly to him for refuge—and begin a new, delightful life, under the healing and peaceful ſhadow of his wings.

But perhaps thou art now devoid of active

power,

power, and broken in ſpirit. The hurry of thy ſelf-righteous nature ſubſides. Wounded and half dead, thou lieſt in the way of miſery, waiting for the paſſing by of thy heavenly Deliverer. Thou hadſt ſet thy heart upon being bleſſed in one particular manner, and God in his wiſdom thinks it beſt to bleſs thee in another. Thou wouldſt ſcale the new Jeruſalem and ſtorm heaven; but he chuſes it ſhould come down into thy ſoul as a fruitful ſhower deſcends into a fleece of wool. Be ſtill then, and know that he is God. Let him break thy ſelf-will, which hides itſelf under godly appearances; and let him practically teach thee, that ſalvation is not of him that willeth, nor of him that runneth; but of God who ſheweth mercy.

Meekly dive into the amazing depth of theſe words, *In quietneſs and reſt ſhall be your ſtrength. Stand ſtill and ſee the ſalvation of God.* The fire, the earthquake, and the rending of the rocks are over; ſilence takes place; the ſtill ſmall voice will ſoon follow. Thou art for a time taken from the foaming billows of ſelf-agitation, and led by the ſtill waters; a calm ſucceeds the impetuous ſtorm, and a paſſive waiting thy reſtleſs endeavours. Thou art in the caſe of one fallen into the ſea, who having ſtruggled long and hard to eſcape drowning is obliged to yield at laſt. Yield then, weary ſinner, yield to thy happy fate. Fully ſurrender to the God of thy life. Entirely abandon thyſelf to Jeſus. Freely truſt him with thy

thy present and eternal salvation. Whether thou swim or sink, let thyself go into the ocean of mercy. Catch at no broken reed by the way, but calmly venture into the unfathomable depths of redeeming love. Lose thus thy life, and thou shalt find it. The *power* of God will soon be *made perfect in thy weakness*; and when thy strength is renewed, earnestly wrestle again. Thus go on alternately, striving and waiting, according to the leadings of the holy Spirit, till having passed through all the inferior dispensations of divine grace, thou entereſt by faith into the rest that remains for the people of God—the possession of that kingdom of God which consists in righteousness, peace, and joy in the Holy Ghost.

VII. Then, happy Believer, the times of refreshing come from the presence of the Lord; mercy and love embrace thee on every side; and thy sprinkled conscience enjoys the peace of a sin-pardoning God.—Then smiling Justice, more than satisfy'd by the meritorious death of Christ, sheathes her flaming sword, and declares *There is now no condemnation to them that are in Christ Jesus: They are justified from all things, and freely forgiven all trespasses.*—Then, thou art more than conqueror through him that loved thee. Standing by humble faith in his omnipotence, thou canst do all things through his grace, strengthening thee. Sin has no dominion over thee: The cruel and bloody tyrant, that reigned

unto

unto death, is dethroned; and grace, rich grace, ſweetly reigns through righteouſneſs unto eternal life. Triumphing in Chriſt over thy fierceſt enemies, and putting thy victorious foot upon the neck of the *laſt*, thou challengeſt his utmoſt rage, and ſhouteſt, " O Death where is thy ſting? O grave, where is thy victory? Thanks be to God who giveth us the victory, through our Lord Jeſus Chriſt!"

Now thou ſeeſt and feeleſt that God is love. Thou dwelleſt in Him, and He in thee. Love, the fulfilling of the law, diffuſing itſelf through all thy heart, influences thy looks, words, and actions, and makes thee ſpring after Jeſus into the chariot of chearful obedience: Thy heart is as his heart; and while active grace draws thy willing ſoul along, God's free Spirit pours the oil of gladneſs upon the fervid wheels of thy affections: Supported, and animated by thy Lord's preſence, thou ſwiftly moveſt, thou delightfully lieſt in all the ways of duty: Mountains of difficulties ſink into plains before thee; wiſdom's roughеſt ways, are ways of pleaſantneſs, and all her paths are peace.

Now thou rejoiceſt to be thought worthy to ſuffer ſhame for Chriſt's name, and counteſt it all joy, when thou falleſt into divers trials. With Him the croſs loſes its dreadful aſpect, and enormous weight: When thou findeſt it in the high-way of holineſs, inſtead of conſulting with fleſh

and

and blood, how thou ſhalt go aſide to avoid it, thou immediately takeſt it up, and it proves a comforting ſtaff, a never-failing prop.

Chriſt crucified works this miracle of grace, for Him thou receiveſt with every croſs, and the moment thou doſt ſo in the power of his Spirit, God even thy own God gives thee his choiceſt bleſſing: He crowns thee with loving-kindneſs and tender-mercies; and with the inexpreſſible complacence of a Father, who receives a loſt ſon; with the triumphant joy of a Saviour, who embraces a raiſed Lazarus; He ſays to the myriads that ſurround his throne. "One more ſinner repenteth unto "life! Hallelujah! He hath eſcaped the avenger "of blood—he hath paſſed the gate of the city "of refuge! Hallelujah! Shout ye ſons of the "morning! My angels, ſtrike your golden "harps! Dance every heart for joy, through the "realms of heaven! Let burſts of triumphant "mirth—let peals of raviſhing praiſe roll along "the tranſporting news.—Let all your exulting "breaſts reverberate, let all your harmonious "tongues echo back our glorious joy! For this "my ſon was dead, and is alive again! This your "brother was loſt, and is found!"

And irradiating thy ſoul with the light of his reconciled countenance, he ſays to thee from a throne blazing with grace and glory: "Penitent "believer, receive the adoption of ſons. Becauſe "thou receiveſt my Son, my only begotten Son

"into

" into thy heart, I admit thee into the family of
" the firſt-born : Be thou blameleſs and harmleſs, a
" Son of God without rebuke, in the midſt of a
" crooked and perverſe generation, among whom
" I allow thee to ſhine, as a burning light in a
" benighted world. Son, all that I have is thine,
" be ever with me, and thou ſhalt inherit all
" things. Yes, whether Paul or Apollos or Ce-
" phas ; whether my firſt apoſtles, or my choice
" miniſters ; or the world, or life, or death, or
" things preſent, or things to come ; all is thine,
" and thou art Chriſt's, and Chriſt is mine. As
" thou haſt received him, ſo abide and walk in
" him, worthy of me unto all pleaſing ; being
" fruitful in every good work, and increaſing in
" his knowledge, till thy faith is turned to ſight,
" and I be all in all."

Start not, believing Reader, at theſe ſayings, as if they were too glorious to be credited. They are the true ſayings of God. The Lord himſelf ſpoke them for thy comfort. They are the rich pearls I promiſed thee, out of the unſearchable treaſures of Chriſt : If ſwine trample them under their feet, wear thou them on thy breaſt. Inſtead of being offended at their tranſcendent excellence, magnify the God of all conſolation, who, having *delivered up his own Son for us all, with him alſo freely gives us all things*, conſequently the richeſt mines of goſpel grace. And giving vent to the juſt tranſports of thy grateful

heart,

heart, cry out with the beloved disciple, *Behold what manner of love the Father hath bestowed upon us, that* WE *should be called the sons of God!— Unto Him who* thus *loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father; to Him be glory and dominion for ever and ever.* Amen.

F I N I S.

POSTSCRIPT.

THE myſtery of our ſalvation is thus opened, by St. Paul, *By* GRACE *are ye ſaved, through faith which* WORKETH *by love.* This apoſtolic declaration ſubdivides itſelf into the following propoſitions, which, on account of their clearneſs and importance, may, with propriety, be called GOSPEL-AXIOMS. (1.) *Ye are ſaved by* GRACE. (2.) *Ye are ſaved through a faith which* WORKS *by love.* Theſe propoſitions, like two adamantine pillars, ſupport the whole doctrine of Chriſt, concerning *faith* and *works*; *grace* and *rewardableneſs*; or *mercy* on God's part, and *obedience* on our own: ——A doctrine, which, though clear as the day, has nevertheleſs been ſo obſcured by endleſs controverſies, that thouſands of proteſtants and papiſts know it in its purity no more.

According to the *firſt* of theſe axioms, all that go to heaven, give divine *grace* the glory of their ſalvation; becauſe they are all ſaved by mere favour, through the redemption that is in Jeſus Chriſt. And according to the *ſecond* axiom, all that go to hell, are obliged to clear divine *juſtice*, becauſe they are condemned merely for

their avoidable unbelief, and obſtinate diſobedience. Upon this evangelical plan, the righteous are *graciouſly* rewarded, and the unrighteous *juſtly* puniſhed: The doctrines of God's *mercy*, in giving grace for Chriſt's ſake, and of man's *faithfulneſs* in uſing it by Chriſt's help, ſweetly coincide; and from their bleſſed union ſprings the juſt proportion of every part of the goſpel.

Theſe axioms are ſo ſtrongly maintained, and ſo frequently alluded to by the ſacred writers, that whoever rejects either the one or the other, might as well reject one half of the bible. Attentively conſider them aſunder, and your unprejudiced reaſon will perceive their *equity*. Impartially compare them together, and inſtead of finding them incompatible, (as ſome prepoſſeſſed perſons would perſuade us they are) you will ſee, that they *harmonize* in ſo exquiſite a manner, as to anſwer the moſt excellent ends in the world.

To give you an idea of their working in the breaſt of believers, permit me to compare them to thoſe two oppoſite, and yet conſentaneous motions of the heart, which anatomiſts call *diaſtole* and *ſyſtole*. The one forcibly dilates, the other powerfully contracts, that noble part of the human body; and both together, by means ſeemingly contrary, cauſe the circulation of the blood, and diffuſe vital powers through all the animal frame.—Juſt ſo paſſive *faith*, and active *love*.—The one perpetually *receives* favours from God,

God, the other perpetually *beſtows* them upon man; and thus, by continually performing their contrary (not contradictory) offices, they make ſpiritual life circulate through the believer's ſoul, and enable him to diffuſe kindneſs and good works, throughout the ſocial body of which he is a member.

From the animal, paſs we to the planetary world; and we ſhall ſee another ſtriking emblem of the harmonious oppoſition, which ſubſiſts between the two goſpel-axioms. There we eminently diſcover the *centripetal* and the *centrifugal* force. Though oppoſed to each other, they are nevertheleſs ſo admirably joined together, that from their exquiſite combination, reſults the harmonious dance of the ſpheres, I mean, the circular motion of the planets around the ſun, and around each other.—Such is the wonderful effect of *evangelical promiſes*, and *legal precepts*, when they meet in a due proportion, in an upright heart. The *promiſes*, which are all wrapped up in the *firſt* goſpel-axiom, powerfully *draw* believers to Chriſt, who is the Sun of Righteouſneſs, and the center of the Chriſtian ſyſtem: The *precepts*, which the *ſecond* axiom neceſſarily ſuppoſes, drive them forward in the ſtrait line of duty. Being thus delightfully attracted, and powerfully impelled, like planets of a different magnitude, in the firmament of the church, believers rapidly move in the orb of evangelical obedience, where the *original* light of Chriſt

ſweetly ſhines upon their ſouls, and their *borrowed* light daily directs and gladdens all around them.

If ever you ſaw a perſon, thus ſwiftly and evenly moving in the immenſe circle of religious and ſocial duty; freely receiving all from his God, and freely imparting all to his neighbour; you have ſeen one of the *ſtars in the Lord's right hand*—you have ſeen one, who practically holds the two goſpel axioms—one, who *believes* as a ſinner, and *works* as a believer—one, in whoſe heart the doctrines of *faith* and *works*, *free grace* and *free obedience*, *divine faithfulneſs* and *human fidelity*, are juſtly balanced—one, who keeps at an equal diſtance from the dreadful rocks, upon which *antinomian believers*, and *anti-chriſtian workers*, are daily caſt away—In a word, you have ſeen an adult Chriſtian, a man who *adorns the doctrine of Chriſt our Saviour in* ALL *things*.

If the two goſpel-axioms are of ſuch importance, that the health and vigour of every Chriſtian, flow from the proper union of their power in his heart; is it not deplorable to ſee ſo many people every where riſing againſt them? *Self-conceited moraliſts* violently attack the *firſt* axiom; and *ſelf-humbled ſolifidians* will give the *ſecond* no quarter. Thoſe oppoſed aſſailants have all, I grant, a zeal for God, but not according to knowledge; for the *former* know not, that they rob God of *his glory*; and the *latter* do not conſider, that they pour upon him *our ſhame*.

The

The *one* refuse to acknowledge him the *grand author* of our *bliss:* The *other,* to mend the matter, represent him as the *grand contriver* of our *ruin.* Both, nevertheless, have truth on their side; but alas! it is only *a part* of the truth as it is in Jesus; and truth divided, like an animal cut through the middle, is dreadfully mangled, if not entirely destroyed.

You are also desired to observe, judicious Reader, that as a just proportion of sail and ballast, next to a favourable wind, makes a ship sail with speed and safety; so the just balance of the two gospel-axioms, next to the Spirit of God, makes a believer run swiftly and safely the race that is set before him. He does not properly *run,* he merely *hops* in the way of truth, who, discarding one of the gospel-axioms, moves only upon the other. *Antinomian Laodiceans* therefore, and *anti-Christian Pharisees,* are equally blameable. For the piety of the *former* stands only upon the *first* axiom; and the devotion of the *latter* has no other basis than the *second.* The *one* will hear of nothing but *faith*; the *other* will be told of nothing but *works.* But the *sound* believer is for a *faith* that *works* righteousness.

Faith unfeigned, and *obedient love,* are of equal importance to the true Christian. Those precious graces, which answer to the gospel-axioms, like a well proportioned pair of heavenly steeds, mutually draw the steady chariot of his profession

across

across the valleys of discouragement, and over the hills of difficulty, which he meets with in his way to heaven. If I might carry on the allegory, I would observe, that all the advantage, which the right-hand steed has over the other, is, that it is *first* put in the traces: But this is no proof of his superiority, for he will be taken off at the gate of heaven; and *obedient love* alone, shall have the honour of drawing the Christians triumphal car through the realms of glory.

Reader, if in the theory and practice you maintain both gospel-axioms; if, instead of setting up the one in opposition to the other, you stand upon the scriptural line in which they harmonize; you have surmounted the greatest difficulty there is in the Christian religion; you hold *the faith once delivered unto the saints*. And now, prepare to *contend for it:* Arm yourselves for the fight; for *antinomian believers* will attack you on the *left* hand, and *pharisaic unbelievers* on the *right*. But be not afraid of their number; patiently receive their double fire. They may gall one *another*, but they cannot hurt *you*.

Truth is great, and *Love* powerful; if you fight under their glorious banners, though the arrows of contempt, and the brands of calumny, will fly thick around you, you shall not be dangerously wounded. Only *take the shield of faith*, with this motto, "*By grace I am saved through faith*;" and *quench with it the fiery darts* of self-conceited legalists. *Put on the breast-plate of righte-*

righteouſneſs, with this inſcription, "*Faith works by righteous love, the mother of good works:*" This piece of celeſtial armour, will keep off the heavieſt ſtrokes of *ſelf-humbled goſpellers*. And animated by the Captain of your ſalvation, through the oppoſite forces of thoſe adverſaries, urge your evangelically-legal way, till you exchange *the ſword of the Spirit* for a *golden harp*, and your daily croſs for an heavenly crown.

Such is the happy medium, that the author of this book deſires to recommend. Some time ago, he thought himſelf obliged to oppoſe good miſtaken men, who, in their zeal for the *firſt* goſpel-axiom, wanted to repreſent the *ſecond* as a "dreadful hereſy." And now he lets theſe papers ſee the light, not only to prove to the free-thinkers of his pariſh, that the *firſt* axiom is highly rational; but to convince the enemies of the *ſecond* axiom, that, though he has expoſed their miſtakes with regard to *works*, he receives the *genuine* doctrines of grace as cordially as they; and is ready ſcripturally, and rationally, to defend ſalvation by *faith*, againſt the moſt plauſible objections of ſelf-righteous moraliſts.

He juſt begs leave to obſerve, that the preceding pages guard the *firſt* goſpel-axiom; that the *Four Checks to Antinomianiſm* guard the *ſecond*; and that both *Works* together, contain a little ſyſtem of practical and polemical divinity, which, it is hoped, ſtands at an equal diſtance from the errors of moral diſbelievers, and immoral believers.

This

This book is chiefly recommended to diſbelieving moraliſts, who deride the doctrine of ſalvation by grace *through faith* in the day of converſion, merely becauſe they are not properly acquainted with our fallen and loſt eſtate. And the *Checks* are chiefly deſigned for diſbelieving antinomians, who riſe againſt the doctrine of ſalvation by grace *through works* in the great day, merely becauſe they do not conſider the indiſpenſable neceſſity of evangelical obedience, and the nature of the day of judgment.

In the *Appeal*, the careleſs, ſelf-conceited ſinner is awakened, and humbled. In the *Addreſs*, the ſerious, humbled ſinner, is raiſed up, and comforted. And in the *Checks*, the fooliſh virgin is re-awakened, the Laodicean believer reproved, the prodigal ſon laſhed back to his Father's houſe, and the upright believer animated to mend his pace in the way of *faith working by love*.

THE *END*.

ERRATA.

PAGE 5. Line 7. after *in the*, add, *hard labours of the author's parishioners*—P. 10 l. 5. dele *thousands*—P. 11. l. 21. dele *that*—P. 12. l. 22. read *after his*—P. 18. l. 23. read *poison*—P. 26. l. 4. read *like blank paper*—P. 30. l. 18. dele *And*—P. 31 l 20. read *obscure*—P. 42. the beginning of l. 27 add, *it is but*—P. 45. l. 1. read, *it is a proof*—P. 54. l. 13 read. *pursue*—P 65. l. 21. for *a man*, read *us*—Same l read. *charnel*—P. 65. l 24 read, *whom my objector*—P. 66. l. 14. read, *not, as being the*—P. 72 l. 9. read, *no prober merit*—P 74. l. 17. read. *actions strictly speaking*—P. 83. l. 20. read, *is as rare as*—P. 98 l. 7. read *heavenly*—P 100. l. 25. read *faces*—P 105. l. 13. read, *as equally*—P. 118 l. 2. read *couple*—P. 120. l. 26 read *consist*—P. 130. l. 14. read *immorality*—P. 137. l 8. after Peter, add, *the treason of Judas*—P. 146. l. 4. read. *lively oracles*—P. 151. l 12. read, *turn or enrage*—P. 152. l. 14. read *unprejudiced*—P. 153. l. 7. read. *eternal life*—P. 158. l. 21. read. *various nations*—P. 166. l. 26. after perfection, add, *that our dispensation will admit of*—P. 168 l 26. read. *that he never was*—P. 170. l. 22. read *was*—P. 171. l 2. dele *only*—P. 175. l. 13. read, *is this*—P. 177. l. 15 dele *inconceivable*—P. 178. l. 11. read, *2d part*—P. 184. l 20. after neighbour, add, *as if repentance and faith were needless in their case*—P. 192. l 21. read *sinner!*—P. 195. l. 1. read. *saved merely*—P. 198 l. 20. after God, add, *as contradistinguished from the gospel*—P. 199. l. 26. after works, add, *i. e. not by the merit of works.* —— Address, P. 7. l. 18. read, *idolized relative*—P. 8 l. 2. read *indignant*—P. 11. l. 27. read, *and renounce all dependance on*—P. 22. l. 21. read. *right Christian faith; because it chiefly*—P. 23. l. 19. read *keeps*—P. 24. l. 29. read. *do without Christ*—P. 31. l 6. dele the comma after *times*—P. 32. l. 10. read, *is manifested*—*ib.* l. 19. read, *us, both*—P. 35. last line, read *woo'd*—P. 37. l. 4. read. *first title*—P. 41. l. 5. read, *only Christ*—P. 42. l. 28. read. *its sweetness*—P. 47. l. 27. read, *thou dost*—P. 52. l. 5. read, *God the Comforter*—P. 55. l. 24. read, *concerning a main arch of*—*ib.* l. 26. read, *tidings with respect to the whole.*